اللؤلؤ والمرجان

فيما اتفق عليه الشيخان

Al-Lu'lu'wal-Marjân

Arabic-English

A Collection of Agreed upon Ahadith
from Al-Bukhari and Muslim

VOLUME:TWO

Compiled by:

Fuwad Abdul Baqi

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan

Islamic University, Al-Madina Al-Munawwara

Dar-us-Salam Publications

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The Translation of the Meanings of

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THE BOOKS OF *AL-LU'LU' WAL MARJÂN*

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999. Narrated 'Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم concluded a contract with the people of Khaibar to utilize the land on the conditon that half the produce of fruits or vegetation would be their share. The Prophet صلى الله عليه وسلم used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When 'Umar became the Caliph) he gave the wives of the Prophet صلى الله عليه وسلم the option of either having the land and water as their share or carrying on the previous practice. Some of them choose the land and some choose the *Wasq*, and 'Âisha رضى الله عنها choose the land. (*Sahîh Al-Bukhâri, Hadîth* No. 521, Vol. 3)

٩٩٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ عَامَلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ مِائَةَ وَسْقٍ: ثَمَانُونَ وَسْقَ تَمْرٍ، وَعِشْرُونَ وَسْقَ شَعِيرٍ؛ فَقَسَمَ عُمَرُ خَيْبَرَ فَخَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطِعَ لَهُنَّ مِنَ الْمَاءِ وَالأَرْضِ أَوْ يُمْضِيَ لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتَارَ الأَرْضَ وَمِنْهُنَّ مَنِ اخْتَارَ الْوَسْقَ، وَكَانَتْ عَائِشَةُ اخْتَارَتِ الأَرْضَ.

1000. Narrated Ibn 'Umar رضى الله عنهما: 'Umar رضى الله عنه expelled the Jews and the Christians from Hijâz. When Allâh's Messenger صلى الله عليه وسلم had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allâh, His Messenger, and the Muslims. Allâh's Messenger صلى الله عليه وسلم intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the produce (of the land they cultivate). Allâh's Messenger صلى الله عليه وسلم told them, "We will let you stay on this condition, as long as we wish." So, they

١٠٠٠ - **حَدِيثُ** ابْنِ عُمَرَ، أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رضي الله عنه، أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ. وَكَانَ رَسُولُ اللهِ ﷺ لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الأَرْضُ حِينَ ظَهَرَ عَلَيْهَا للهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللهِ ﷺ لِيُقِرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ

(i.e. Jews) kept on living there until 'Umar forced them to go towards Taimâ' and Arîhâ'. (*Sahîh Al-Bukhâri, Hadîth* No. 531, Vol. 3)

نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا» فَقَرُّوا بِهَا حَتَّى أَجْلاَهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ.

CHAPTER 2. Superiority of planting trees and tilling of land.

(٢) بَاب: فَضْلِ الْغَرْسِ وَالزَّرْعِ

1001. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as an act of charity for him." (*Sahîh Al-Bukhâri, Hadîth* No. 513, Vol. 3)

١٠٠١ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ».

CHAPTER 3. Remission in payment of yield stricken by calamity.

(٣) بَاب: وَضْعِ الْجَوَائِحِ

1002. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allâh's Messenger صلى الله عليه وسلم further said, "If Allâh تعالى spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)". (*Sahîh Al-Bukhâri, Hadîth* No. 403-A, Vol. 3)

١٠٠٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ، فَقِيلَ لَهُ: وَمَا تُزْهِيَ؟ قَالَ: حَتَّى تَحْمَرَّ؛ فَقَالَ: «أَرَأَيْتَ إِذَا مَنَعَ اللهُ الثَّمَرَةَ بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟».

CHAPTER 4. Preference of making reduction in the debts.

(٤) بَاب: اسْتِحْبَابِ الْوَضْعِ مِنَ الدَّيْنِ

1003. Narrated 'Âisha رضى الله عنها : Once Allâh's Messenger صلى الله عليه وسلم heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but

١٠٠٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: سَمِعَ رَسُولُ اللهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةٍ أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي

the other was saying, "By Allâh, I will not do so." Allâh's Messenger صلى الله عليه وسلم went out to them and said, "Who is the one who was swearing by Allâh that he would not do a favour?" That man said, "I am that person, O Allâh's Messenger! I will give my opponent whatever he wishes." (*Sahîh Al-Bukhâri, Hadîth* No. 868, Vol. 3)

شَيْءٍ، وَهُوَ يَقُولُ: وَاللهِ! لاَ أَفْعَلُ. فَخَرَجَ عَلَيْهِمَا رَسُولُ اللهِ ﷺ، فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى اللهِ لاَ يَفْعَلُ الْمَعْرُوفَ؟» فَقَالَ: أَنَا يَا رَسُولَ اللهِ! وَلَهُ أَيُّ ذٰلِكَ أَحَبَّ.

1004. Narrated Ka'b bin Mâlik رضي الله عنه: In the mosque I asked Ibn Abî Hadrad to pay the debts which he owed me, and our voices grew louder. Allâh's Messenger صلى الله عليه وسلم heard that while he was in his house. He came to us raising the curtain of his room and said, "O Ka'b!" I replied, "*Labbaik*, O Allâh's Messenger!" He said, "O Ka'b! Reduce your debt to one-half," gesturing with his hand. I said, "O Allâh's Messenger! I have done so." Then Allâh's Messenger صلى الله عليه وسلم said (to Ibn Abî Hadrad), "Get up and pay the debt to him." (*Sahîh Al-Bukhâri, Hadîth* No. 447, Vol. 1)

١٠٠٤ - **حَدِيثُ** كَعْبِ بْنِ مَالِكٍ، أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى «يَا كَعْبُ!» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «ضَعْ مِنْ دَيْنِكَ هٰذَا» وَأَوْمَأَ إِلَيْهِ، أَيِ الشَّطْرَ، قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللهِ! قَالَ: «قُمْ فَاقْضِهِ».

CHAPTER 5. If the buyer becomes bankrupt and the seller finds the goods sold to the buyer intact, he can take it back.

(٥) بَابٌ: مَنْ أَدْرَكَ مَا بَاعَهُ عِنْدَ الْمُشْتَرِي وَقَدْ أَفْلَسَ فَلَهُ الرُّجُوعُ فِيهِ

1005. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else." (*Sahîh Al-Bukhâri, Hadîth* No. 587, Vol. 3)

١٠٠٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ (أَوْ قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ): «مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

CHAPTER 6. Superiority of giving respite to the one who is in hard circumstances.

(٦) بَابُ: فَضْلِ إِنْظَارِ الْمُعْسِرِ

1006. Narrated Hudhaifa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Before your time the angels took the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances.' So Allâh تعالى said to the angels; 'Exucse him.' " (*Sahîh Al-Bukhâri, Hadîth* No. 291, Vol. 3)

١٠٠٦ - **حَدِيثُ** حُذَيْفَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، قَالُوا: أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئًا، قَالَ: كُنْتُ آمُرُ فِتْيَانِي أَنْ يُنْظِرُوا وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ، قَالَ: قَالَ فَتَجَاوَزُوا عَنْهُ».

1007. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allâh تعالى may forgive us.' So, Allâh تعالى forgave him." (*Sahîh Al-Bukhâri, Hadîth* No. 292, Vol. 3)

١٠٠٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوَزُوا عَنْهُ، لَعَلَّ اللهَ أَنْ يَتَجَاوَزَ عَنَّا، فَتَجَاوَزَ اللهُ عَنْهُ».

CHAPTER 7. It is prohibited for a wealthy man to make delay in the payment of debts, and the desirability of a reference (transference of a debt from one person to another *Al-Hawala*) and it is better for the wealthy man to accept when reference is made to him.

(٧) بَابُ: تَحْرِيمِ مَطْلِ الْغَنِيِّ وَصِحَّةِ الْحَوَالَةِ وَاسْتِحْبَابِ قَبُولِهَا إِذَا أُحِيلَ عَلَى مَلِيٍّ

1008. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should

١٠٠٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، فَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ».

agree."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 486, Vol. 3)

CHAPTER 8. Prohibition of the sale of excess water.

(٨) بَابُ: تَحْرِيمِ بَيْعِ فَضْلِ الْمَاءِ

1009. Narrated Abû Huraira رضي الله عنه: Allâh's, Messenger صلى الله عليه وسلم said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."[2] (*Sahîh Al-Bukhâri, Hadîth* No. 543, Vol. 3)

١٠٠٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ».

CHAPTER 9. Prohibition of taking the price of a dog; the earning of a soothsayer; and the money earned by prostitution.

(٩) بَابُ: تَحْرِيمِ ثَمَنِ الْكَلْبِ وَحُلْوَانِ الْكَاهِنِ وَمَهْرِ الْبَغِيِّ

1010. Narrated Abû Mas'ûd Al-Ansâri رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer. (*Sahîh Al-Bukhâri, Hadîth* No. 439, Vol. 3)

١٠١٠ - **حَدِيثُ** أَبِي مَسْعُودٍ الأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

CHAPTER 10. Order of killing dogs.

(١٠) بَابُ: الأَمْرِ بِقَتْلِ الْكِلاَبِ

1011. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم ordered that the dogs should be killed.[3] (*Sahîh Al-Bukhâri, Hadîth* No. 540, Vol. 4)

١٠١١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ.

[1] (H.1008) As the postponement of paying debts by a rich person is injustice, one should accept *Hawâla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Hawâla* one helps the rich man to avoid injustice. (*Fath Al-Bârî,* Vol. 5, P. 271-2).

[2] (H.1009) This *Hadîth* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fath Al-Bârî,* Vol. 5, P. 429).

[3] (H.1011) The companions of the Prophet صلى الله عليه وسلم thought that this order was concerned with the rabid dogs. Religious Scholars differ as to harmless dogs, i.e. whether to kill them or not.

1012. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Whoever keeps a (pet) dog which is neither a watch-dog nor a hunting dog, will get a daily deduction of two *Qirât* from his good deeds." (*Sahîh Al-Bukhâri, Hadîth* No. 289, Vol. 7)

١٠١٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ، أَوْ ضَارٍ، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

1013. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever keeps a dog, one *Qirât* (of the reward) of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." (*Sahîh Al-Bukhâri, Hadîth* No. 515, Vol. 3)

١٠١٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسولُ اللهِ ﷺ: «مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ».

1014. Narrated Abû Sufyân bin Abû Zuhair: A man from Azd Shanû'a and one of the companions of the Prophet صلى الله عليه وسلم said: I heard Allâh's Messenger صلى الله عليه وسلم saying, "If one keeps a dog which is neither used for guarding a farm nor cattle, will get a daily deduction of one *Qirât* from his good deeds." I said, "Did you hear this from Allâh's Messenger?" He said, "Yes, by the Lord of this mosque." (*Sahîh Al-Bukhâri, Hadîth* No. 516, Vol.3)

١٠١٤ - **حَدِيثُ** سُفْيَانَ بْنِ أَبِي زُهَيْرٍ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْبًا لاَ يُغْنِي عَنْهُ زَرْعًا وَلاَ ضَرْعًا، نَقَصَ كلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ».

CHAPTER 11. It is allowed to get the wages for cupping.

(١١) بَابُ: حِلِّ أُجْرَةِ الْحِجَامَةِ

1015. Narrated Anas رضي الله عنه that he was asked about the wages of the one who cups others. He said, "Allâh's Messenger صلى الله عليه وسلم was cupped by Abû Taiba, to whom he gave two *Sâ'* of food and interceded for him with his masters, who, consequently reduced what they used to charge him daily.

١٠١٥ - **حَدِيثُ** أَنَسٍ رضي الله عنه، أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحَجَّامِ، فَقَالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ. حَجَمَهُ أَبُو طَيْبَةَ، وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوَالِيَهُ فَخَفَّفُوا عَنْهُ. وَقَالَ: «إِنَّ

Then the Prophet صلى الله عليه وسلم said, "The best medicines you may treat yourselves with are cupping and sea incense." (*Sahîh Al-Bukhâri, Hadîth* No. 599, Vol. 7)

أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ».

1016. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم was cupped and he paid the wages to the one who had cupped him and then took *Su'ût* (medicine sniffed by the nose). (*Sahîh Al-Bukhâri, Hadîth* No. 595, Vol. 7)

١٠١٦ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ. احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ.

CHAPTER 12. Prohibition of the trade (sale) of alcoholic liquors.

(١٢) بَابُ: تَحْرِيمِ بَيْعِ الْخَمْرِ

1017. Narrated 'Âisha رضى الله عنها: When the Verses of *Sûrat Al-Baqarah* about the *Ribâ*[1] (usury) were revealed, the Prophet صلى الله عليه وسلم went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks. (*Sahîh Al-Bukhâri, Hadîth* No. 449, Vol. 1)

١٠١٧ - **حديث** عَائِشَةَ، قَالَتْ: لَمَّا أُنْزِلَ الآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِي الرِّبَا، خَرَجَ النَّبِيُّ ﷺ إِلَى الْمَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ تِجَارَةَ الْخَمْرِ.

CHAPTER 13. Prohibition of the trade (sale) of alcoholic liquors, dead animals, pigs, and idols.

(١٣) بَابُ: تَحْرِيمِ بَيْعِ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ

1018. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم in the year of the conquest of Makka, saying, "Allâh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allâh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No,

١٠١٨ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ، عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ» فَقِيلَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ،

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[1] (H.1017) *Ribâ'*: See glossary.

it is illegal." Allâh's Messenger صلى الله عليه وسلم further said, "May Allâh تعالى curse the Jews, for Allâh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price." (*Sahîh Al-Bukhâri, Hadîth* No. 438, Vol. 3)

وَيَسْتَصْبِحُ بِهَا النَّاسُ! فَقَالَ: «لاَ، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ، عِنْدَ ذٰلِكَ: «قَاتَلَ اللهُ الْيَهُودَ، إِنَّ اللهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ».

1019. Narrated Ibn 'Abbâs رضي الله عنهما: Once 'Umar was informed that a certain man has sold an alcoholic drink. 'Umar said, "May Allâh تعالى curse him! Doesn't he know that Allâh's Messenger صلى الله عليه وسلم said, 'May Allâh تعالى curse the Jews, for Allâh had forbidden them to eat the fat of animals but they melted it and sold it.' "[1] (*Sahîh Al-Bukhâri, Hadîth* No. 426, Vol. 3)

١٠١٩ - **حَدِيثُ** عُمَرَ. عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: بَلَغَ عُمَرَ أَنَّ فُلاَنًا بَاعَ خَمْرًا. فَقَالَ: قَاتَلَ اللهُ فُلاَنًا، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «قَاتَلَ اللهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا».

1020. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "May Allâh تعالى curse the Jews, for Allâh تعالى made fat illegal for them but they sold it and ate its price." (*Sahîh Al-Bukhâri, Hadîth* No. 427, Vol. 3)

١٠٢٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «قَاتَلَ اللهُ يَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا».

CHAPTER 14. *Ar-Ribâ'* (Usury is of two kinds): (A) *Ribâ' Nasî'a:* i.e. to take interest on lent money. (B) *Ribâ' Fadal:* i.e. taking a superior thing of the same kind by giving more of the same thing of inferior quality; e.g. dates, some other food-stuff or gold

(١٤) بَابُ: الرِّبَا

[1] (H.1019) This indicates that it is not permissible to sell a thing which is illegal to eat.

and silver. Islâm strictly prohibits all kinds of usury.

1021. Narrated Abû Sâ'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present. (*Sahîh Al-Bukhâri, Hadîth* No. 385, Vol. 3)

١٠٢١ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ».

CHAPTER 16. Prohibition of selling silver for gold on credit (when payment is to be made in future).

(١٦) بَابُ: النَّهْيِ عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْنًا

1022. Narrated Abû Al-Minhâl: I asked Al-Barâ' bin 'Âzib and Zaid bin Arqam رضى الله عنهم about money exchanges. Each of them said, "He is better than I" and both of them said, "Allâh's Messenger صلى الله عليه وسلم forbade the selling of silver for gold on credit." (*Sahîh Al-Bukhâri, Hadîth* No. 387, Vol. 3)

١٠٢٢ - **حَدِيثُ** الْبَرَاءِ بْنِ عَازِبٍ، وَزَيْدِ بْنِ أَرْقَمَ. عَنْ أَبِي الْمِنْهَالِ، قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ، وَزَيْدَ ابْنَ أَرْقَمَ رضي الله عنهم عَنِ الصَّرْفِ فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: هٰذَا خَيْرٌ مِنِّي، فَكِلاَهُمَا يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا.

1023. Narrated 'Abdur-Rahmân bin Abû Bakr that his father said, "The Prophet صلى الله عليه وسلم forbade the selling of gold for gold and silver for silver except if they are equivalent in weight (and from hand to hand), and allowed us to sell gold for silver and vice versa as we wished." (*Sahîh Al-Bukhâri, Hadîth* No. 388, Vol. 3)

١٠٢٣ - **حَدِيثُ** أَبِي بَكْرَةَ رضي الله عنه، قَالَ: نَهَىٰ النَّبِيُّ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ، وَالذَّهَبِ بِالذَّهَبِ إِلاَّ سَوَاءً بِسَوَاءٍ، وَأَمَرَنَا أَنْ نَبْتَاعَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا، وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا.

CHAPTER 18. Sale of food grains like for like.

(١٨) بَابُ: بَيْعِ الطَّعَامِ مِثْلاً بِمِثْلٍ

1024. Narrated Abû Sâ'îd Al-Khudrî and Abû Huraira رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم appointed somebody as governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet صلى الله عليه وسلم asked, "Are all the dates of Khaibar like this?" He replied, "By Allâh, no, O Allâh's Messenger! But we barter one *Sâ'* of this (type of dates) for two *Sâ'* of dates of ours and two *Sâ'* of it for three of ours." Allâh's Messenger صلى الله عليه وسلم said, "Do not do so [as it is a kind of *Ribâ'* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money." (*Sahîh Al-Bukhâri, Hadîth* No. 405, Vol. 3)

١٠٢٤ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» قَالَ: لاَ، وَاللهِ يَا رَسُولَ اللهِ! إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلاَثَةِ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا».

1025. Narrated Abû Sâ'îd Al-Khudrî رضى الله عنه : Once Bilâl brought *Barnî* (a kind of dates) to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two *Sâ'* of it for one *Sâ'* of *Barnî* dates in order to give it to the Prophet صلى الله عليه وسلم to eat." Thereupon the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely *Ribâ'* (usury)! This is definitely *Ribâ'* (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then buy the superior kind of dates with money." (*Sahîh Al-Bukhâri, Hadîth* No. 506, Vol. 3)

١٠٢٥ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: جَاءَ بِلاَلٌ إِلَى النَّبِيِّ ﷺ بِتَمْرٍ بَرْنِيٍّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مِنْ أَيْنَ هٰذَا؟» قَالَ بِلاَلٌ: كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ لِنُطْعِمَ النَّبِيَّ ﷺ. فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذٰلِكَ «أَوَّهْ أَوَّهْ! عَيْنُ الرِّبَا! عَيْنُ الرِّبَا! لاَ تَفْعَلْ. وَلٰكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ، فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِهِ».

1026. Narrated Abû Sâ'îd رضى الله عنه : We used to be given mixed (kind of) dates (from the booty) and used to sell

١٠٢٦ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ، وَهُوَ

(barter) two *Sâ'* (of those dates) for one *Sâ'* (of good quality dates). The Prophet صلى الله عليه وسلم said (to us), "No (bartering of) two *Sâ'* for one *Sâ'* nor two *Dirham* for one *Dirham* is permissible [as that is a kind of *Ribâ'* (usury)]." (*Sahîh Al-Bukhâri, Hadîth* No. 294, Vol. 3)

الْخِلْطُ مِنَ التَّمْرِ، وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَقَالَ النَّبِيُّ ﷺ: «لاَ صَاعَيْنِ بِصَاعٍ، وَلاَ دِرْهَمَيْنِ بِدِرْهَمٍ».

1027. Narrated Abû Sâlih Az-Zaiyat: I heard Abû Sâ'îd Al-Khudrî رضي الله عنه saying, "The selling of a *Dinâr* for a *Dinâr*, and a *Dirham* for a *Dirham* (from hand to hand is permissible)." I said to him, "Ibn 'Abbâs does not say the same." Abû Sâ'îd replied, "I asked Ibn 'Abbâs whether he had heard it from the Prophet صلى الله عليه وسلم or seen it in the Holy Book (the Qur'ân). Ibn 'Abbâs replied, 'I do not claim that, and you know Allâh's Messenger صلى الله عليه وسلم better than me, but Usâma informed me that the Prophet صلى الله عليه وسلم had said: There is no *Ribâ'* (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).'" (*Sahîh Al-Bukhâri, Hadîth* No. 386, Vol. 3)

١٠٢٧ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه وَأُسَامَةَ. عَنْ أَبِي صَالِحٍ الزَّيَّاتِ أَنَّه سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ رضي الله عنه، يَقُولُ: الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ (قَالَ) فَقُلْتُ لَهُ: فَإِنَّ ابْنَ عَبَّاسٍ لاَ يَقُولُهُ. فَقَالَ أَبُو سَعِيدٍ: سَأَلْتُهُ فَقُلْتُ: سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ أَوْ وَجَدْتَهُ فِي كِتَابِ اللهِ؟ قَالَ: كُلَّ ذٰلِكَ لاَ أَقُولُ، وَأَنْتُمْ أَعْلَمُ بِرَسُولِ اللهِ ﷺ مِنِّي، وَلٰكِنَّنِي أَخْبَرَنِي أُسَامَةُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ رِبَا إِلاَّ فِي النَّسِيئَةِ».

CHAPTER 20. To take what is legal and to leave what is doubtful.

(٢٠) بَابٌ: أَخْذِ الْحَلاَلِ وَتَرْكِ الشُّبُهَاتِ

1028. Narrated An-Nu'mân bin Bashîr رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Both legal and illegal things are evident, but in between them, there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things he saves his religion and his honour. And whoever

١٠٢٨ - **حَدِيثُ** النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلاَلُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ؛ فَمَنِ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ

indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh عز وجل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that (piece of flesh) is the heart." (*Sahîh Al-Bukhâri, Hadîth* No. 49, Vol. 1)

كَرَاعٍي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ؛ أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ إِنَّ حِمَى اللهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الْجَسدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلاَ وَهِيَ الْقَلْبُ».

CHAPTER 21. Selling a camel and stipulation of riding on it.

(٢١) بَاب: بَيْعِ الْبَعِيرِ وَاسْتِثْنَاءِ رُكُوبِهِ

1029. Narrated Jâbir رضي الله عنه : While I was riding a (slow and) tired camel the Prophet صلى الله عليه وسلم passed by and beat it and prayed for Allâh's Blessings for it. The camel became so fast as it had never been before. The Prophet صلى الله عليه وسلم then said, "Sell it to me for one *'Uqiyya* (of gold)." I said, "No". He again said, "Sell it to me for one *'Uqiyya* (of gold)". So I sold it and stipulated that I should ride it to my house. When we reached (Al-Madîna) I took that camel to the Prophet صلى الله عليه وسلم and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I was not going to take your camel. So take your camel as a gift for you." (*Sahîh Al-Bukhâri, Hadîth* No. 879, Vol. 3)

١٠٢٩ - **حديث** جَابِرٍ رضي الله عنه، أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَا، فَمَرَّ النَّبِيُّ ﷺ فَضَرَبَهُ، فَدَعَا لَهُ، فَسَارَ بِسَيْرٍ لَيْسَ يَسِيرُ مِثْلَهُ، ثُمَّ قَالَ: «بِعْنِيهِ بِوَقِيَّةٍ» قُلْتُ: لاَ. ثُمَّ قَالَ: «بِعْنِيهِ بِوَقِيَّةٍ» فَبِعْتُهُ، فَاسْتَثْنَيْتُ حُمْلاَنَهُ إِلَى أَهْلِي، فَلَمَّا قَدِمْنَا أَتَيْتُهُ بِالْجَمَلِ، وَنَقَدَنِي ثَمَنَهُ، ثُمَّ انْصَرَفْتُ، فَأَرْسَلَ عَلَى إِثْرِي، قَالَ: «مَا كُنْتُ لآخُذَ جَمَلَكَ، فَخُذْ جَمَلَكَ ذٰلِكَ فَهُوَ مَالُكَ».

1030. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I participated in a *Ghazwa* along with Allâh's Messenger صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم met me (on the way) while I was riding a camel of

١٠٣٠ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ، قَالَ: فَتَلاَحَقَ بِيَ النَّبِيُّ ﷺ

وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَعْيَا فَلاَ يَكَادُ يَسِيرُ، فَقَالَ لِي: «مَا لِبَعِيرِكَ؟» قَالَ: قُلْتُ: عَيِيَ. قَالَ: فَتَخَلَّفَ رَسُولُ اللهِ ﷺ فَزَجَرَهُ وَدَعَا لَهُ، فَمَا زَالَ بَيْنَ يَدَيِ الإِبِلِ قُدَّامَهَا يَسِيرُ، فَقَالَ لِي: «كَيْفَ تَرَى بَعِيرَكَ؟» قَالَ: قُلْتُ: بِخَيْرٍ، قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِيعُنِيهِ؟» قَالَ: فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ، قَالَ: فَقُلْتُ: نَعَمْ. قَالَ: «فَبِعْنِيهِ» فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي عَرُوسٌ. فَاسْتَأْذَنْتُهُ فَأَذِنَ لِي فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ، حَتَّى أَتَيْتُ الْمَدِينَةَ، فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ، فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلاَمَنِي. قَالَ: وَقَدْ كَانَ رَسُولُ اللهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ: «هَلْ تَزَوَّجْتَ بِكْرًا أَمْ ثَيِّبًا؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّبًا. فَقَالَ: «هَلاَّ تَزَوَّجْتَ بِكْرًا تُلاَعِبُهَا وَتُلاَعِبُكَ؟» قُلْتُ: يَا رَسُولَ اللهِ! تُوُفِّيَ وَالِدِي، أَوِ اسْتُشْهِدَ وَلِي أَخَوَاتٌ صِغَارٌ، فَكَرِهْتُ أَنْ أَتَزَوَّجَ مِثْلَهُنَّ فَلاَ تُؤَدِّبُهُنَّ وَلاَ تَقُومُ عَلَيْهِنَّ، فَتَزَوَّجْتُ ثَيِّبًا لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، غَدَوْتُ عَلَيْهِ بِالْبَعِيرِ،

ours used for irrigation; and it had got so tired that it could hardly walk. The Prophet صلى الله عليه وسلم asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allâh's Messenger صلى الله عليه وسلم came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reach Al-Madîna. Then I said, "O Allâh's Messenger I am bridegroom," and requested him to allow me to go home. He allowed me and I set out for Al-Madîna before the people till I reached Al-Madîna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allâh's Messenger صلى الله عليه وسلم, he asked me whether I had married a virgin or a matron, and I replied that I had married a matron. He said, "Why haven't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allâh's Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners."

فَأَعْطَانِي ثَمَنَهُ وَرَدَّهُ عَلَيَّ.

When Allâh's Messenger صلى الله عليه وسلم arrived in Al-Madîna, I took the camel to him the next morning and he gave me its price and gave me the camel as well. (*Sahîh Al-Bukhâri, Hadîth* No. 211, Vol. 4)

١٠٣١ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: اشْتَرَى مِنِّي النَّبِيُّ ﷺ بَعِيرًا بِوَقِيَّتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ، فَلَمَّا قَدِمَ صِرَارًا أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ، فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ، وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ.

1031. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم bought a camel from me for two *Uqiyya* (of gold) and one or two *Dirham*. When he reached Sirâr, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Al-Madîna, he ordered me to go to the mosque and offer two *Rak'a*, and weighed (and gave) me the price of the camel." (*Sahîh Al-Bukhâri, Hadîth* No. 322, Vol. 4)

(٢٢) بَابُ: مَنِ اسْتَسْلَفَ شَيْئًا فَقَضَى خَيْرًا مِنْهُ وَخَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً

CHAPTER 22. He who took something as a loan and made its payment back over and above that; and the best among you is he, who pays the rights of others handsomely (the one who is best in making payment).

١٠٣٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً» ثُمَّ قَالَ: «أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ» قَالُوا: يَا رَسُولَ اللهِ! إِلاَّ أَمْثَلَ مِنْ سِنِّهِ. فَقَالَ: «أَعْطُوهُ، فَإِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً».

1032. Narrated Abû Huraira رضي الله عنه : A man came to the Prophet صلى الله عليه وسلم demanding debts and behaved rudely. The companions of the Prophet صلى الله عليه وسلم intended to harm him, but Allâh's Messenger صلى الله عليه وسلم said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allâh's Messenger صلى الله عليه وسلم then said, "Give him a camel of the same age as that of his." The people said, "O Allâh's Messenger! There is only one camel that is older and better than his." Allâh's Messenger صلى الله عليه وسلم said, "Give (it to) him, for the best amongst you is he who pays the rights of others

handsomely."(*Sahîh Al-Bukhâri, Hadîth* No. 502, Vol. 3)

(٢٤) بَابُ: الرَّهْنِ وَجَوَازِهِ فِي الْحَضَرِ كَالسَّفَرِ

CHAPTER 24. Mortgaging, and it is allowed whether at residence or in journey.

١٠٣٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

1033. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم purchased food grains from a Jew on credit and mortgaged his iron armour to him.(*Sahîh Al-Bukhâri, Hadîth* No. 282, Vol. 3)

(٢٥) بَابُ: السَّلَم

CHAPTER 25. *As-Salam* (a kind of sale in which the price is paid at once for goods to be delivered later).

١٠٣٤ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ بِالتَّمْرِ السَّنَتَيْنِ وَالثَّلاثَ، فَقَالَ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَفِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ».

1034. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم came to Al-Madîna and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight and for a specified period." (*Sahîh Al-Bukhâri, Hadîth* No. 443, Vol. 3)

(٢٧) بَابُ: النَّهْيِ عَنِ الْحَلْفِ فِي الْبَيْعِ

CHAPTER 27. Prohibition of swearing in selling.

١٠٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلِفُ مُنَفِّقَةٌ لِلسِّلْعَةِ، مُمْحِقَةٌ لِلْبَرَكَةِ».

1035. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allâh's Blessing."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 300, Vol. 3)

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[1] (H.1035) *Hadîth* No. 1035 confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allâh's Blessing and it will result in bringing about

CHAPTER 28. *Ash-Shuf'a* (Pre-emption).

(٢٨) بَابُ: الشُّفْعَةِ

1036. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم gave the verdict of pre-emption (*Shuf'a*) for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption. (*Sahîh Al-Bukhâri, Hadîth* No. 458, Vol. 3)

١٠٣٦ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

CHAPTER 29. To fix a wooden peg in the wall of one's neighbour.

(٢٩) بَابُ: غَرْزِ الْخَشَبِ فِي جِدَارِ الْجَارِ

1037. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "No one should prevent his neighbour from fixing a wodden peg in his wall." Abû Huraira رضي الله عنه then said (to his companions), "Why do I find you averse to it? By Allâh, I will certainly narrate it to you." (*Sahîh Al-Bukhâri, Hadîth* No. 643, Vol. 3)

١٠٣٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللهِ! لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

CHAPTER 30. Prohibition of oppression and taking othěr's land by force etc.

(٣٠) بَابُ: تَحْرِيمِ الظُّلْمِ وَغَصْبِ الأَرْضِ وَغَيْرِهَا

1038. Narrated Sâ'îd bin Zaid bin 'Amr bin Nufail that Urwa (the daughter of Unais) sued him before Marwân for a right, which she claimed, he had deprived her of. On that Sâ'îd said, "How could I deprive her of her right? I testify that I heard Allâh's

١٠٣٨ - **حَدِيثُ** سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُ خَاصَمَتْهُ أَرْوَى فِي حَقٍّ، زَعَمَتْ أَنَّهُ انْتَقَصَهُ لَهَا، إِلَى مَرْوَانَ، فَقَالَ سَعِيدٌ: أَنَا أَنْتَقِصُ مِنْ

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punishment in the Hereafter while what you give in charity will be compensated for by the Blessing of Allâh many times, and you will be rewarded for it in the Hereafter as well.

Messenger صلى الله عليه وسلم saying, 'If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.' " (*Sahîh Al-Bukhâri, Hadîth* No. 420, Vol. 4)

حَقِّهَا شَيْئًا! أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

1039. Abû Salama narrated that there was a dispute between him and some people (about a piece of land). When he told 'Âisha رضي الله عنها about it, she said, "O Abû Salama! Avoid taking the land unjustly, for the Prophet صلى الله عليه وسلم said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with the seven earths." (*Sahîh Al-Bukhâri, Hadîth* No. 633, Vol. 3)

١٠٣٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. عَنْ أَبِي سَلَمَةَ، أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ أُنَاسٍ خُصُومَةٌ، فَذَكَرَ لِعَائِشَةَ رضي الله عنها، فَقَالَتْ: يَا أَبَا سَلَمَةَ! اجْتَنِبِ الأَرْضَ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ».

CHAPTER 31. How much of the land is to be spared when there is a disagreement over the breadth of a pass-way.

(٣١) بَابُ: قَدْرِ الطَّرِيقِ إِذَا اخْتَلَفُوا فِيهِ

1040. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم judged that seven cubits should be left as a public way when there was a dispute about the land. (*Sahîh Al-Bukhâri, Hadîth* No. 653, Vol. 3)

١٠٤٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَضَى النَّبِيُّ ﷺ، إِذَا تَشَاجَرُوا فِي الطَّرِيقِ، بِسَبْعَةِ أَذْرُعٍ.

23. THE BOOK OF *AL-FARÂ'ID* (The laws of inheritance)

٢٣ - كِتَابُ الْفَرَائِضِ

CHAPTER 1. Give the *Farâ'id* (shares of inheritance prescribed in the Qur'ân) to those who are entitled to receive it then whatever remains should be given to the closest male relative of the deceased.

(١) بَابٌ: أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ

1041. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Give the *Farâ'id* (the shares of the inheritance that are prescribed in the Qur'ân)[1] to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." (*Sahîh Al-Bukhâri, Hadîth* No. 724, Vol. 8)

١٠٤١ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ».

CHAPTER 2. The inheritance of a *Kalala* (A person who dies leaving no child or parent i.e. having neither descendants nor ascendants as heirs).

(٢) بَابٌ: مِيرَاثِ الْكَلَالَةِ

1042. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: Once I fell ill. The Prophet صلى الله عليه وسلم and Abû Bakr came walking to pay me a visit and found me unconscious. The Prophet صلى الله عليه وسلم performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet صلى الله عليه وسلم, I said, "O Allâh's Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?"

١٠٤٢ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: مَرِضْتُ مَرَضًا فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي وَأَبُو بَكْرٍ، وَهُمَا مَاشِيَانِ، فَوَجَدَانِي أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ النَّبِيُّ ﷺ، ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ، فَأَفَقْتُ، فَإِذَا النَّبِيُّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعُ فِي مَالِي؟

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[1] (H.1041) *Farâ'id* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ân, and it is: one-half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ân, *Sûrah* 4, Verses 11, 12 and 176).

He did not reply till the Verse of inheritance was revealed. (*Sahîh Al-Bukhâri, Hadîth* No. 554, Vol. 7)

كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ.

CHAPTER 3. The last Verse (of the Qur'ân) revealed was pertaining to *Kalala*.

(٣) بَابُ: آخِرِ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ

1043. Narrated Al-Barâ' رضي الله عنه : The last *Sûrah* that was revealed was *Bara'a* (No. 9), and the last Verse that was revealed was: 'They ask you for a legal verdict...' (V.4:176) (*Sahîh Al-Bukhâri, Hadîth* No. 129. Vol. 6)

١٠٤٣ - حَدِيثُ الْبَرَاءِ رضي الله عنه، قَالَ: آخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ، وَآخِرُ آيَةٍ نَزَلَتْ ﴿يَسْتَفْتُونَكَ﴾.

CHAPTER 4. Whoever leaves wealth (after his death) it belongs to his heirs.

(٤) بَابُ: مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ

1044. Narrated Abû Huraira رضي الله عنه : Whenever (the body of) a dead man in debt was brought to Allâh's Messenger he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allâh made the Prophet صلى الله عليه وسلم wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it belongs to his heirs." (*Sahîh Al-Bukhâri, Hadîth* No. 495, Vol. 3)

١٠٤٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفَّى، عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ لِدَيْنِهِ وَفَاءً صَلَّى. وَإِلاَّ، قَالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلَى صَاحِبِكُمْ» فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الْفُتُوحَ، قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ».

24. THE BOOK OF GIFTS

٢٤ - كِتَابُ الْهِبَاتِ

CHAPTER 1. Disapproval of buying the donated charitable gift by the donor.

(١) بَابُ: كَرَاهَةِ شِرَاءِ الإِنْسَانِ مَا تَصَدَّقَ بِهِ مِمَّنْ تَصَدَّقَ عَلَيْهِ

1045. Narrated 'Umar رضي الله عنه : Once I gave a horse in Allâh's Cause (in charity) but that person did not took care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet صلى الله عليه وسلم about it. He said, "Neither buy, nor take back your *Sadaqa* (charity) which you have given, even if it is given to you for one *Dirham*, for he who takes back his *Sadaqa* is like the one who swallows his own vomit." (*Sahîh Al-Bukhâri, Hadîth* No. 567, Vol. 2)

١٠٤٥ - **حَدِيثُ** عُمَرَ رضي الله عنه، قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «لاَ تَشْتَرِي، وَلاَ تَعُدْ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

1046. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : 'Umar gave a horse to be used in Allâh's Cause, but later on he found it being sold. So, he intended to buy it and asked Allâh's Messenger صلى الله عليه وسلم who said, "Don't buy it and don't take back your gift of charity." (*Sahîh Al-Bukhâri, Hadîth* No. 215, Vol. 4)

١٠٤٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللهِ ﷺ، فَقَالَ: «لاَ تَبْتَعْهُ وَلاَ تَعُدْ فِي صَدَقَتِكَ».

CHAPTER 2. Prohibition of taking back one's *Sadaqa* (charity) or gift after it has been possessed by its taker except that given to one's own children.

(٢) بَابُ: تَحْرِيمِ الرُّجُوعِ فِي الصَّدَقَةِ وَالْهِبَةِ بَعْدَ الْقَبْضِ إِلَّا مَا وَهَبَهُ لِوَلَدِهِ وَإِنْ سَفُلَ

1047. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "One who

١٠٤٧ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله

takes back his gift (which he has already given) is like a dog that swallows its vomit." (*Sahîh Al-Bukhâri, Hadîth* No. 762, Vol. 3)

عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

CHAPTER 3. Disapproval of giving preference to some over the other children while making gifts (*Hiba*).

(٣) بَاب: كَرَاهَةِ تَفْضِيلِ بَعْضِ الْأَوْلَادِ فِي الْهِبَةِ

1048. Narrated An-Nu'mân bin Bashîr رضي الله عنهما that his father took him to Allâh's Messenger صلى الله عليه وسلم and said, "I have given this son of mine a slave." The Prophet صلى الله عليه وسلم asked, "Have you given all your sons the like?" He replied in the negative. The Prophet صلى الله عليه وسلم said, "Take back your gift then." (*Sahîh Al-Bukhâri, Hadîth* No. 759, Vol. 3)

١٠٤٨ - حَدِيثُ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلَامًا، فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ؟» قَالَ: لَا، قَالَ: «فَارْجِعْهُ»

1049. Narrated 'Âmir رضي الله عنه : I heard An-Nu'mân bin Bashîr رضي الله عنهما on the pulpit saying, "My father gave me a gift but 'Amra bint Rawâha (my mother) said that she would not agree to it unless he made Allâh's Messenger صلى الله عليه وسلم as a witness to it. So, my father went to Allâh's Messenger صلى الله عليه وسلم and said, 'O Allâh's Messenger! I have given a gift to my son from 'Amra bint Rawâha, but she ordered me to make you as a witness to it.' Allâh's Messenger صلى الله عليه وسلم asked, 'Have you given (the like of it) to all of your sons?' He replied in the negative. Allâh's Messenger صلى الله عليه وسلم said, 'Be afraid of Allâh and be just to your children.' My father then returned and

١٠٤٩ - حَدِيثُ النُّعْمَانِ بْنِ بَشِيرٍ. عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رضي الله عنهما وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ، لَا أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللهِ ﷺ. فَأَتَى رَسُولَ اللهِ ﷺ، فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرَتْنِي أَنْ أُشْهِدَكَ يَا رَسُولَ اللهِ! قَالَ: «أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هٰذَا؟» قَالَ: لَا. قَالَ «فَاتَّقُوا اللهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ» قَالَ: فَرَجَعَ، فَرَدَّ عَطِيَّتَهُ.

took back his gift." (*Sahîh Al-Bukhâri, Hadîth* No. 760, Vol. 3)

CHAPTER 4. *'Umra*[1] (gift in which both the giver and the taker have to wait for the death of each other so that the house etc. would belong to him permanently).

(٤) بَابُ: الْعُمْرَى

1050. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم gave the verdict that *'Umra* is for the one to whom it is presented. (*Sahîh Al-Bukhâri, Hadîth* No. 793, Vol. 3)

١٠٥٠ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: قَضَى النَّبِيُّ ﷺ بِالْعُمْرَى، أَنَّهَا لِمَنْ وُهِبَتْ لَهُ.

1051. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, " *'Umra* is permissible." (*Sahîh Al-Bukhâri, Hadîth* No. 794, Vol. 3)

١٠٥١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْعُمْرَى جَائِزَةٌ».

[1] (Ch.4) This kind of gift is also called *Ruqba* which is derived from the Arabic verb meaning 'to wait'; because both the giver and the person given to used to wait for the death of each other so that the house would belong to him permanently. (*Fath Al-Bârî,* Vol. 6, P. 166)

25. THE BOOK OF *AL-WASIYYA* (Wills and Testaments)

٢٥ - كِتَابُ الْوَصِيَّةِ

1052. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him." (*Sahîh Al-Bukhâri, Hadîth* No. 1, Vol. 4)

١٠٥٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

Chapter 1. To will one-third of one's property only.

(١) بَابُ: الْوَصِيَّةِ بِالثُّلُثِ

1053. Narrated Sa'd bin Abî Waqqâs رضى الله عنهما : In the year of the last *Hajj* of the Prophet صلى الله عليه وسلم , I became seriously ill and the Prophet صلى الله عليه وسلم visited me enquiring about my health. I told him, "I am reduced to this state because of illness and I am wealthy, and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said, "No". I asked, "Half?" He said, "No". Then he added, "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging from others. You will get a reward for whatever you spend for Allâh's sake, even for what you put in your wife's mouth.". I said, "O Allâh's Messenger! Will I be left alone after my companions have gone?" He said, "If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while others will be harmed by you. O Allâh! Complete the emigration of my

١٠٥٣ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنهما قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ وَأَنَا ذُو مَالٍ، وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لاَ» فَقُلْتُ: بِالشَّطْرِ؟ فَقَالَ: «لاَ» ثُمَّ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلاَّ أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ» فَقُلْتُ: يَا رَسُولَ اللهِ! أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صَالِحًا إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، ثُمَّ لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ

companions and do not turn them renegades." But Allâh's Messenger صلى الله عليه وسلم felt sorry for poor Sa'd bin Khaula as he died in Makka, (but Sa'd bin Abî Waqqâs lived long after the Prophet صلى الله عليه وسلم). (*Sahîh Al-Bukhâri, Hadîth* No. 383-A, Vol. 2)

آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ، يَرْثِي لَهُ رَسُولُ اللهِ ﷺ أَنْ مَاتَ بِمَكَّةَ».

1054. Narrated Ibn 'Abbâs رضى الله عنهما : I recommended that people reduce the proportion of what they bequeath by will to the fourth (of the whole property), for Allâh's Messenger صلى الله عليه وسلم said, "One-third, yet even one-third is too much." (*Sahîh Al-Bukhâri, Hadîth* No. 6, Vol. 4)

١٠٥٤ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لَوْ غَضَّ النَّاسُ إِلَى الرُّبُعِ؛ لأَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

CHAPTER 2. The deceased receives the reward for the charity given after his death.

(٢) بَابُ: وُصُولِ ثَوَابِ الصَّدَقَاتِ إِلَى الْمَيِّتِ

1055. Narrated 'Âisha رضى الله عنها : A man said to the Prophet صلى الله عليه وسلم, "My mother died suddenly and I thought that if she had lived she would have given in charity. So, if I give alms now on her behalf, will she get the reward?" The Prophet صلى الله عليه وسلم replied in the affirmative. (*Sahîh Al-Bukhâri, Hadîth* No. 470, Vol. 2)

١٠٥٥ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

CHAPTER 4. *Waqf* (Religious endowment).

(٤) بَابُ: الْوَقْفِ

1056. Narrated Ibn 'Umar رضى الله عنهما : 'Umar bin Al-Khattâb got some land in Khaibar and he went to the Prophet صلى الله عليه وسلم to consult him about it: saying, "O Allâh's Messenger! I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet صلى الله عليه وسلم said, "If you like you can give the land as endowment and give its fruits in

١٠٥٦ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَصَابَ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ؟ قَالَ: «إِنْ

charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor, to the kith and kin, for freeing slaves, for use in Allâh's Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with *Ma'rûf* (according to his labour with good intention), and feed others without storing it for the future." (*Sahîh Al-Bukhâri, Hadîth* No. 895, Vol. 3)

شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ، لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ، غَيْرَ مُتَمَوِّلٍ. قَالَ (الرَّاوِي): فَحَدَّثْتُ بِهِ ابْنَ سِيرِينَ، فَقَالَ: غَيْرَ مُتَأَثِّلٍ مَالاً.

CHAPTER 5. He who has not got anything to will, should not do it.

(٥) بَابُ: تَرْكِ الْوَصِيَّةِ لِمَنْ لَيْسَ لَهُ شَيْءٌ يُوصِي فِيهِ

1057. Narrated Talha bin Musarrif: I asked 'Abdullâh bin Abû 'Aûfa رضى الله عنهما, "Did the Prophet صلى الله عليه وسلم make a will?" He replied, "No." I asked him, "How is it then, that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet صلى الله عليه وسلم bequeathed Allâh's Book (i.e. The Qur'ân)." (*Sahîh Al-Bukhâri, Hadîth* No. 3, Vol. 4)

١٠٥٧ - **حديث** عَبْدِ اللهِ بْنِ أَبِي أَوْفَى. عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ. قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى رضي الله عنهما هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَى؟ قَالَ: لاَ. فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ، أَوْ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصَى بِكِتَابِ اللهِ.

1058. Narrated Al Aswad: In the presence of 'Âisha رضى الله عنها some people mentioned that the Prophet صلى الله عليه وسلم had appointed 'Alî by will as his successor. 'Âisha said, "When did he appoint him by will? Verily, when he died he was resting against my chest (or she said "in my lap") and he asked for a wash-basin and then collapsed

١٠٥٨ - **حديث** عَائِشَةَ، عَنِ الأَسْوَدِ، قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا رضي الله عنهما كَانَ وَصِيًّا فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ؟ وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي، أَوْ قَالَتْ: حَجْرِي، فَدَعَا بِالطَّسْتِ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي فَمَا

شَعَرْتُ أَنَّهُ قَدْ مَاتَ، فَمَتَى أَوْصَىٰ إِلَيْهِ؟

while in that state, and I could not even perceive that he had died, so when did he appoint him by will?" (*Sahîh Al-Bukhâri, Hadîth* No. 4, Vol. 4)

١٠٥٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ، فَقَالَ: اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُهُ يَوْمَ الْخَمِيسِ، فَقَالَ: «ائْتُونِي بِكِتَابٍ، أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا» فَتَنَازَعُوا، وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ. فَقَالُوا: هَجَرَ رَسُولُ اللهِ ﷺ، قَالَ: «دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ». وَأَوْصَىٰ عِنْدَ مَوْتِهِ بِثَلاَثٍ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ» وَنَسِيتُ الثَّالِثَةَ.

1059. Narrated Sa'îd bin Jubair: Ibn 'Abbâs رضي الله عنهما said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till the gravels of the ground were wet with his tears. Then he said, "On Thursday the illness of Allâh's Messenger صلى الله عليه وسلم was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allâh's Messenger صلى الله عليه وسلم is seriously sick.' The Prophet صلى الله عليه وسلم said, 'Let me alone, as the state in which I am now is better than what you are calling me for.' The Prophet صلى الله عليه وسلم on his deathbed, gave three orders saying, 'Expel *Al-Mushrikîn* (pagans idolators disbelievers in the Oneness of Allâh تعالى and His Messenger Muhammad صلى الله عليه وسلم) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)[1]." (*Sahîh Al-Bukhâri, Hadîth* No. 288, Vol. 4)

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[1] (H.1059) This third order not mentioned here is explained in *Fath Al-Bârî* as to be one of the following four things:

1. To act on the orders of the Qur'ân.
2. To equip the army-unit under the command of Usâma رضي الله عنه.
3. To not to take the Prophet's grave as a place of worship, and
4. To offer *As-Salât* (the prayers) perfectly and regularly and to be good to your slaves (what your right hand possesses). *Fath Al-Bârî,* Vol. 9, Page No. 199 and 200).

1060. Narrated 'Ubaidullâh bin 'Abdullâh: Ibn 'Abbâs رضي الله عنهما said, "When Allâh's Messenger صلى الله عليه وسلم was on his deathbed and there were some men in the house, he (صلى الله عليه وسلم) said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allâh's Messenger صلى الله عليه وسلم is seriously ill and you have the (Holy) Qur'ân. Allâh's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray,' while the others opposed it. So when their talk and differences increased, Allâh's Messenger صلى الله عليه وسلم said, 'Go away'." Ibn 'Abbâs used to say, "No doubt, it was very unfortunate (a great disaster) that Allâh's Messenger صلى الله عليه وسلم was prevented from writing for them that writing, because of their differences and noise." (*Sahîh Al-Bukhâri, Hadîth* No. 717, Vol. 5) [See *Hadîth* No. 1059 and its footnote for details].

١٠٦٠ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ، وَفِي الْبَيْتِ رِجَالٌ، فَقَالَ النَّبِيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ» فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ غَلَبَهُ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا؛ فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذٰلِكَ. فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاِخْتِلاَفَ، قَالَ رَسُولُ اللهِ ﷺ: «قُومُوا».

قَالَ عُبَيْدُ اللهِ (الرَّاوِي): فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذٰلِكَ الْكِتَابَ، لاِخْتِلاَفِهِمْ وَلَغَطِهِمْ.

26. THE BOOK OF VOWS

٢٦ - كِتَابُ النَّذْرِ

CHAPTER 1. Order to fulfil the vows (that has not yet been fulfilled).

1061. Narrated Ibn 'Abbâs رضى الله عنهما : Sa'd bin 'Ubâda رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم for his legal opinion (about) saying, "My mother died and she had an unfulfilled vow." The Prophet صلى الله عليه وسلم said, "Fulfil it on her behalf." (*Sahîh Al-Bukhâri, Hadîth* No. 23, Vol. 4)

(١) بَابُ: الْأَمْرِ بِقَضَاءِ النَّذْرِ

١٠٦١ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ سَعْدَ بْنَ عُبَادَةَ رضي الله عنه، اسْتَفْتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ، فَقَالَ: «اقْضِهِ عَنْهَا».

CHAPTER 2. The Prophet صلى الله عليه وسلم forbade vowing, and it does not prevent anything.

1062. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his wealth." (*Sahîh Al-Bukhâri, Hadîth* No. 605, Vol. 8)

(٢) بَابُ: النَّهْيِ عَنِ النَّذْرِ وَأَنَّهُ لَا يَرُدُّ شَيْئًا

١٠٦٢ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لاَ يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

1063. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh تعالى says, 'The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for

١٠٦٣ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قُدِّرَ لَهُ، وَلٰكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قُدِّرَ لَهُ، فَيَسْتَخْرِجُ اللهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلُ».

him what he would not give Me before but for his vow.' " (*Sahîh Al-Bukhâri, Hadîth* No. 685, Vol. 8)

CHAPTER 4 . Whosoever vowed to go on foot to the Ka'ba.

(٤) بَابُ: مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ

1064. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'ba). He said, "Allâh تعالى is not in need of this old man's torturing himself," and ordered him to ride. (*Sahîh Al-Bukhâri, Hadîth* No. 88, Vol. 3)

١٠٦٤ - **حَدِيثُ** أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ، قَالَ: «مَا بَالُ هٰذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ؛ قَالَ: «إِنَّ اللهَ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ لَغَنِيٌّ» وَأَمَرَهُ أَنْ يَرْكَبَ.

1065. Narrated 'Uqba bin 'Âmir: My sister vowed to go on foot to the Ka'ba, and she asked me to take the verdict of the Prophet صلى الله عليه وسلم about it. So, I did and the Prophet صلى الله عليه وسلم said, "She should walk and also should ride." (*Sahîh Al-Bukhâri, Hadîth* No. 89, Vol. 3)

١٠٦٥ - **حَدِيثُ** عُقْبَةَ بْنِ عَامِرٍ، قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللهِ، وَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ، فَاسْتَفْتَيْتُهُ فَقَالَ عَلَيْهِ السَّلَامُ: «لِتَمْشِ وَلْتَرْكَبْ».

27. THE BOOK OF OATHS

٢٧ - كِتَابُ الأَيْمَانِ

CHAPTER 1. Prohibition of swearing by anything else other than Allâh تعالى.

(١) بَابُ: النَّهْيِ عَنِ الْحَلْفِ بِغَيْرِ اللهِ تَعَالَى

1066. Narrated Ibn 'Umar رضي الله عنهما : I heard 'Umar saying, "Allâh's Messenger صلى الله عليه وسلم said to me, 'Allâh تعالى forbids you to swear by your fathers.' " 'Umar said, "By Allâh! Since I heard that from the Prophet صلى الله عليه وسلم , I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else." (*Sahîh Al-Bukhâri, Hadîth* No. 642, Vol. 8)

١٠٦٦ - **حَدِيثُ** عُمَرَ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». قَالَ عُمَرُ: فَوَاللهِ! مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ ﷺ، ذَاكِرًا وَلاَ آثِرًا.

1067. Narrated Ibn 'Umar رضي الله عنهما that he found 'Umar bin Al-Khattâb in a group of people and he was swearing by his father. So Allâh's Messenger صلى الله عليه وسلم called them, saying, "Verily! Allâh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allâh تعالى or otherwise keep quiet." (*Sahîh Al-Bukhâri, Hadîth* No. 129, Vol. 8)

١٠٦٧ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ، فَنَادَاهُمْ رَسُولُ اللهِ ﷺ: «أَلاَ إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ، وَإِلاَّ فَلْيَصْمُتْ».

CHAPTER 2. Whosoever took an oath by *Lât* and *'Uzza*, he should say: *"Lâ ilâha ill-Allâh"* (none has the right to be worshipped but Allâh) لا اله الا الله.

(٢) بَابُ: مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللهُ

1068. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever takes an oath in which he mentions *Lât* and *'Uzza* (forgetfully), should say: *"Lâ ilâha ill-Allâh"* (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us

١٠٦٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: وَاللاَّتِ وَالْعُزَّى، فَلْيَقُلْ: لاَ إِلَهَ إِلاَّ اللهُ؛ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ،

فَلْيَتَصَدَّقْ».

gamble', must give alms (as an expiation)." (*Sahîh Al-Bukhâri, Hadîth* No. 383, Vol. 6)

(٣) بَابُ: نَدْبِ مَنْ حَلَفَ يَمِينًا فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا أَنْ يَأْتِيَ الَّذِي هُوَ خَيْرٌ وَيُكَفِّرَ عَنْ يَمِينِهِ

CHAPTER 3. Whosoever took an oath to do something, and later he found that something else is better than the first, then it is advisable to do the better thing and make expiation for his oath.

١٠٦٩ - حَدِيثُ أَبِي مُوسَىٰ رضي الله عنه، قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللهِ ﷺ، أَسْأَلُهُ الْحُمْلاَنَ لَهُمْ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ، وَهِيَ غَزْوَةُ تَبُوكَ. فَقُلْتُ: يَا نَبِيَّ اللهِ! إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ: «وَاللهِ! لاَ أَحْمِلُكُمْ عَلَى شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضْبَانُ، وَلاَ أَشْعُرُ، وَرَجَعْتُ حَزِينًا مِنْ مَنْعِ النَّبِيِّ ﷺ، وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِيُّ ﷺ وَجَدَ فِي نَفْسِهِ عَلَيَّ؛ فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ ﷺ. فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلاً يُنَادِي، أَيْ عَبْدَ اللهِ بْنَ قَيْسٍ! فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: «خُذْ هٰذَيْنِ الْقَرِينَيْنِ وَهٰذَيْنِ الْقَرِينَيْنِ» لِسِتَّةِ أَبْعِرَةٍ ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ «فَانْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ، فَقُلْ: «إِنَّ اللهَ» أَوْ قَالَ: «إِنَّ رَسُولَ اللهِ ﷺ يَحْمِلُكُمْ عَلَى هٰؤُلاَءِ فَارْكَبُوهُنَّ»

1069. Narrated Abû Mûsa رضي الله عنه: My companions sent me to Allâh's Messenger صلى الله عليه وسلم to ask him for some animals to ride on as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwah* (battle) of Tabûk. I said, "O Allâh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allâh! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet صلى الله عليه وسلم, and for the fear that the Prophet صلى الله عليه وسلم might have become angry with me. So I returned to my companions and informed them of what the Prophet صلى الله عليه وسلم had said. Only a short while had passed when I heard Bilâl calling, "O 'Abdullâh bin Qais!" I replied to his call. Bilâl said, "Respond to Allâh's Messenger صلى الله عليه وسلم who is calling you." When I went to him (i.e. the Prophet صلى الله عليه وسلم), he said, "Take these two camels tied together and also these two camels tied together," referring to the six camels he had bought from Sa'd at that time. The Prophet صلى الله عليه وسلم added, "Take them to your companions and say, 'Allâh تعالى (or Allâh's Messenger صلى الله عليه وسلم)

allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet صلى الله عليه وسلم allows you to ride on these (camels), but by Allâh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allâh's Messenger صلى الله عليه وسلم. Do not think that I narrate to you a thing which Allâh's Messenger صلى الله عليه وسلم has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abû Mûsa proceeded along with some of them till they came to those who have heard the statement of Allâh's Messenger صلى الله عليه وسلم wherein he denied them (some animals to ride on) and [his (next) statement] whereby he gave them the same to ride on. These people told them the same information as Abû Mûsa had told them. (*Sahîh Al-Bukhâri, Hadîth* No. 699, Vol. 5)

فَانْطَلَقْتُ إِلَيْهِمْ بِهِنَّ. فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ يَحْمِلُكُمْ عَلَى هٰؤُلَاءِ، وَلٰكِنِّي، وَاللهِ! لَا أَدَعُكُمْ حَتَّى يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللهِ ﷺ، لَا تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ رَسُولُ اللهِ ﷺ؛ فَقَالُوا لِي: إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ. فَانْطَلَقَ أَبُو مُوسَىٰ بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ مَنْعَهُ إِيَّاهُمْ، ثُمَّ إِعْطَاءَهُمْ بَعْدُ، فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَىٰ.

1070. Narrated Zahdam: Once we were in the house of Abû Mûsa who presented a meal containing cooked chicken. A man from the tribe of Banî Taim-Allâh with red complexion, as if from the Byzantine war prisoners, was present. Abû Mûsa invited him to share the meal but he (apologized) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abû Mûsa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet صلى الله عليه وسلم in the company of a group of Al-Ash'ariyûn, asking him to provide us with means of conveyance. He (صلى الله عليه وسلم) said, 'By Allâh, I will not provide you with any

١٠٧٠ - **حَدِيثُ** أَبِي مُوسَىٰ. عَنْ زَهْدَمٍ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ فَأُتِيَ ذِكْرَ دَجَاجَةٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ أَحْمَرُ، كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ لِلطَّعَامِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ؛ فَحَلَفْتُ لَا آكُلُ. فَقَالَ: هَلُمَّ! فَلَأُحَدِّثْكُمْ عَنْ ذَاكَ. إِنِّي أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللهِ! لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ» وَأُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إِبِلٍ، فَسَأَلَ عَنَّا، فَقَالَ: «أَيْنَ النَّفَرُ الْأَشْعَرِيُّونَ»؟ فَأَمَرَ لَنَا بِخَمْسِ

means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allâh's Messenger صلى الله عليه وسلم and he asked for us saying, 'Where are the group of Al-Ash'ariyûn?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet صلى الله عليه وسلم and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He (صلى الله عليه وسلم) replied, 'I have not provided you with means of conveyance, but Allâh تعالى has provided you with it and by Allâh, if Allâh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.' " (*Sahîh Al-Bukhâri, Hadîth* No. 361, Vol. 4)

ذَوْدٍ، غُرَّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا! لاَ يُبَارَكُ لَنَا. فَرَجَعْنَا إِلَيْهِ، فَقُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا، أَفَنَسِيتَ؟ قَالَ: «لَسْتُ أَنَا حَمَلْتُكُمْ، وَلٰكِنَّ اللهَ حَمَلَكُمْ، وَإِنِّي وَاللهِ! إِنْ شَاءَ اللهُ، لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا».

1071. Narrated 'Abdur-Rahmân bin Samura رضي الله عنه: The Prophet صلى الله عليه وسلم said, "O 'Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responisible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh تعالى); and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath." (*Sahîh Al-Bukhâri, Hadîth* No. 619, Vol. 8)

١٠٧١ - **حديث** عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ! لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ».

CHAPTER 5. To say *Insha Allâh* (If Allâh will) in the oath.

(٥) بَابُ: الِاسْتِثْنَاءِ

1072. Narrated Abû Huraira رضي الله عنه : (The Prophet) Sulaimân (Solomon) عليه السلام son of (the Prophet) Dawûd (David) عليه السلام said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives), everyone of whom will deliver a male child who will fight in Allâh's Cause." On that an angel said to him, "Say: 'If Allâh will.' " But Sulaimân did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person (a malformed baby). The Prophet صلى الله عليه وسلم said, "If Sulaimân had said: 'If Allâh will,' Allâh would have fulfilled his (above) desire and that saying would have made him more hopeful." (*Sahîh Al-Bukhâri, Hadîth* No. 169, Vol. 7)

١٠٧٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلاَمُ: لأَطُوفَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غُلاَمًا يُقَاتِلُ فِي سَبِيلِ اللهِ. فَقَالَ لَهُ الْمَلَكُ: قُلْ إِنْ شَاءَ اللهُ. فَلَمْ يَقُلْ، وَنَسِيَ؛ فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلاَّ امْرَأَةٌ نِصْفَ إِنْسَانٍ. قَالَ النَّبِيُّ ﷺ: «لَوْ قَالَ إِنْ شَاءَ اللهُ لَمْ يَحْنَثْ، وَكَانَ أَرْجَى لِحَاجَتِهِ».

1073. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Sulaimân (Solomon) the son of Dawûd (David) said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child; who will be a knight, fighting for Allâh's Cause.' His companion said to him (say), 'If Allâh will.' But Sulaimân did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet صلى الله عليه وسلم further said, "If (the Prophet) Sulaimân had said it (i.e. 'if Allâh will') he would have begotten children who would have fought in Allâh's Cause." (*Sahîh Al-Bukhâri, Hadîth* No. 635, Vol. 4)

١٠٧٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لأَطُوفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً، تَحْمِلُ كُلُّ امْرَأَةٍ فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللهِ. فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ، وَلَمْ تَحْمِلْ شَيْئًا إِلاَّ وَاحِدًا سَاقِطًا إِحْدَى شِقَّيْهِ» فَقَالَ النَّبِيُّ ﷺ: «لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللهِ».

CHAPTER 6. It is forbidden to persist in an oath which causes

(٦) بَابُ: النَّهْيِ عَنِ الإِصْرَارِ عَلَى الْيَمِينِ فِيمَا يَتَأَذَّى بِهِ أَهْلُ الْحَالِفِ مِمَّا

trouble to the family for a thing that is not unlawful.

لَيْسَ بِحَرَامٍ

1074. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection". Allâh's Messenger صلى الله عليه وسلم added, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin, in Allâh's consideration than that of dissolving his oath and making its expitation with that which Allâh تعالى has commanded." (See the Qur'ân V.5:89). (*Sahîh Al-Bukhâri, Hadîth* No. 621, Vol. 8)

١٠٧٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ. قَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ! لأَنْ يَلِجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ».

CHAPTER 7. The vow of a disbeliever and what to do as regards it, if he embraces Islâm.

(٧) بَابٌ: نَذْرِ الْكَافِرِ وَمَا يَفْعَلُ فِيهِ إِذَا أَسْلَمَ

1075. Narrated Nâfi' رضي الله عنه: 'Umar bin Al-Khattâb رضي الله عنه said, "O Allâh's Messenger, I vowed to observe *I'tikâf* for one day during the Period of Ignorance." The Prophet صلى الله عليه وسلم ordered him to fulfil his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Makka. When Allâh's Messenger صلى الله عليه وسلم freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O Abdullâh! See what is the matter." Abdullâh replied, "Allâh's Messenger صلى الله عليه وسلم has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (*Sahîh Al-Bukhâri, Hadîth* No. 372, Vol. 4)

١٠٧٥ - **حَدِيثُ** ابْنِ عُمَرَ، أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رضي الله عنه، قَالَ: يَا رَسُولَ اللهِ! إِنَّهُ كَانَ عَلَيَّ اعْتِكَافُ يَوْمٍ فِي الْجَاهِلِيَّةِ، فَأَمَرَهُ أَنْ يَفِيَ بِهِ. قَالَ: وَأَصَابَ عُمَرُ جَارِيَتَيْنِ مِنْ سَبْيِ حُنَيْنٍ فَوَضَعَهُمَا فِي بَعْضِ بُيُوتِ مَكَّةَ، قَالَ: فَمَنَّ رَسُولُ اللهِ ﷺ عَلَى سَبْيِ حُنَيْنٍ، فَجَعَلُوا يَسْعَوْنَ فِي السِّكَكِ؛ فَقَالَ عُمَرُ: يَا عَبْدَ اللهِ! انْظُرْ مَا هٰذَا؟ فَقَالَ: مَنَّ رَسُولُ اللهِ ﷺ عَلَى السَّبْيِ، قَالَ: اذْهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ.

CHAPTER 9. The gravity (of the sin) of a person who accuses his slave of

(٩) بَابٌ: التَّغْلِيظِ عَلَى مَنْ قَذَفَ

committing an illegal sexual intercouse (adultery).

مَمْلُوكَهُ بِالزِّنَا

1076. Narrated Abû Huraira رضي الله عنه : I heard Abul-Qâsim (the Prophet صلى الله عليه وسلم) saying, "If somebody slanders his slave (by accusing him of committing adultery) and the slave is free from what he says, the accuser will be flogged on the Day of Resurrection, unless the slave is really as he has described him." (*Sahîh Al-Bukhâri, Hadîth* No. 841, Vol. 8)

١٠٧٦ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ، وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ».

CHAPTER 10. To feed one's slave with what one eats himself, and to clothe him with what one clothes himself and not to burden him (the slave) beyond his capacity.

(١٠) بَابُ: إِطْعَامِ الْمَمْلُوكِ مِمَّا يَأْكُلُ وَإِلْبَاسِهِ مِمَّا يَلْبَسُ وَلَا يُكَلِّفُهُ مَا يَغْلِبُهُ

1077. Narrated Al-Ma'rûr رضي الله عنه : At Ar-Rabadha I met Abû Dhar رضي الله عنه who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a man by calling his mother with bad names. The Prophet صلى الله عليه وسلم said to me, 'O Abû Dhar ! Did you abuse him by calling his mother with bad names? You still have some characteristics of (Period of) Ignorance. Your slaves are your brothers and Allâh تعالى has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' " (*Sahîh Al-Bukhâri, Hadîth* No. 29, Vol. 1)

١٠٧٧ - **حَدِيث** أَبِي ذَرٍّ. عَنِ الْمَعْرُورِ، قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلاَمِهِ حُلَّةٌ، فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَقَالَ: إِنِّي سَابَبْتُ رَجُلاً فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِيَ النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ! أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

1078. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When your servant brings your food to you, if you do not ask him to join you, then at

١٠٧٨ - **حَدِيث** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أَتَى أَحَدَكُمْ

least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely." (*Sahîh Al-Bukhâri, Hadîth* No. 370, Vol. 7)

خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ، أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ، فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلاَجَهُ».

CHAPTER 11. The reward of a slave who is honest and faithful to his master and worships Allâh تعالى in a perfect manner.

(١١) بَابُ: ثَوَابِ الْعَبْدِ وَأَجْرِهِ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللهِ

1079. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "If a slave is honest and faithful to his master and worships his Lord (Allâh) in a perfect manner he will get a double reward." (*Sahîh Al-Bukhâri, Hadîth* No. 722, Vol. 3)

١٠٧٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ».

1080. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A pious slave gets a double reward." Abû Huraira added: "By Him in Whose Hands my soul is, but for *Jihâd* (i.e. holy battles), *Hajj*, and my duty to serve my mother, I would have loved to die as a slave."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 724, Vol. 3)

١٠٨٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ». وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلاَ الْجِهَادُ فِي سَبِيلِ اللهِ وَالْحَجُّ وَبِرُّ أُمِّي، لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

1081. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Goodness and comfort are for him (the slave) who worships his Lord (Allâh) in a perfect manner and serves his master sincerely." (*Sahîh Al-Bukhâri, Hadîth* No. 725, Vol. 3)

١٠٨١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «نِعْمَ مَا لأَحَدِهِمْ يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيَنْصَحُ لِسَيِّدِهِ».

CHAPTER 12. Whosoever manumits his share of a jointly owned slave.

(١٢) بَابُ: مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ

1082. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم

١٠٨٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ

[1] (H.1080) Abû Huraira mentioned *Jihâd, Hajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master's permission (*Qastalânî,* Vol. 4, p. 323)

said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially." (*Sahîh Al-Bukhâri, Hadîth* No. 698, Vol. 3)

رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ الْعَبْدُ قِيمَةَ عَدْلٍ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

1083. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possesed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him without overburdening him." (*Sahîh Al-Bukhâri, Hadîth* No. 672, Vol. 3)

١٠٨٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكِهِ، فَعَلَيْهِ خَلاَصُهُ فِي مَالِهِ؛ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ الْمَمْلُوكُ قِيمَةَ عَدْلٍ ثُمَّ اسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

CHAPTER 13. It is allowed to sell a *Mudabbar* slave (i.e. a slave who is promised by his master to be manumitted after the master's death).

(١٣) بَاب: جَوَازِ بَيْعِ الْمُدَبَّرِ

1084. Narrated 'Amr: Jâbir رضي الله عنه said, An *Ansâri* man made his slave a *Mudabbar* and he had no other property than him. When the Prophet صلى الله عليه وسلم heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nahhâm bought him for eight hundred *Dirham*. (*Sahîh Al-Bukhâri, Hadîth* No. 707, Vol. 8)

١٠٨٤ - **حَدِيثُ** جَابِرٍ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ دَبَّرَ مَمْلُوكًا لَهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ النَّحَّامِ بِثَمَانِمِائَةِ دِرْهَمٍ».

28. THE BOOK OF *AL-QASAMA*
[The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]

٢٨ - كِتَابُ الْقَسَامَةِ

CHAPTER 1. *Al-Qasâma.*

(١) بَابٌ: الْقَسَامَةِ

1085. Narrated Râfi' bin Khadîj and Sahl bin Abû Hathma رضي الله عنهم : Abdullâh bin Sahl and Muhaiyisa bin Mas'ûd went to Khaibar and they dispersed in the (gardens of the) date-palm trees. 'Abdullâh bin Sahl was murdered. Then 'Abdur-Rahmân bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas'ûd, came to the Prophet صلى الله عليه وسلم and spoke about the case of their (murdered) friend. 'Abdur-Rahmân who was the youngst of them, started talking. The Prophet صلى الله عليه وسلم said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet صلى الله عليه وسلم said, "Will fifty of you take an oath whereby you will have the right to recieve the blood money of your murdered man" (or said, "...your companion"). They said, "O Allâh's Messenger! The murder was a thing we did not witness." The Prophet صلى الله عليه وسلم said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allâh's Messenger! They are disbelievers, (and they will take a false oath)." Then Allâh's Messenger صلى الله عليه وسلم himself paid the blood maney to them. Sahl added: "I came upon a she-camel from those camels while I entered their stable and it hit me with

١٠٨٥ - **حديث** رَافِعِ بْنِ خَدِيجٍ، وَسَهْلِ بْنِ أَبِي حَثْمَةَ. عَنْ بُشَيْرِ بْنِ يَسَارٍ، مَوْلَى الأَنْصَارِ، أَنَّهُمَا حَدَّثَاهُ: أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللهِ بْنُ سَهْلٍ. فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَبَدَأَ عَبْدُ الرَّحْمٰنِ، وَكَانَ أَصْغَرَ الْقَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «كَبِّرِ الْكُبْرَ» (قَالَ يَحْيىٰ أَحَدُ رِجَالِ السَّنَدِ: لِيَلِيَ الْكَلاَمَ الأَكْبَرُ) فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «أَتَسْتَحِقُّونَ قَتِيلَكُمْ» أَوْ قَالَ: «صَاحِبَكُمْ بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟» قَالُوا: يَا رَسُولَ اللهِ! أَمْرٌ لَمْ نَرَهُ. قَالَ: «فَتُبْرِئُكُمْ يَهُودُ فِي أَيْمَانِ خَمْسِينَ مِنْهُمْ؟» قَالُوا: يَا رَسُولَ اللهِ! قَوْمٌ كُفَّارٌ. فَوَدَاهُمْ رَسُولُ اللهِ ﷺ مِنْ قِبَلِهِ.

قَالَ سَهْلٌ: فَأَدْرَكْتُ نَاقَةً مِنْ تِلْكَ

الإِبِلِ، فَدَخَلَتْ مِرْبَدًا لَهُمْ فَرَكَضَتْنِي بِرِجْلِهَا.

its leg." (*Sahîh Al-Bukhâri, Hadîth* No. 164, Vol. 8)

(٢) بَابُ: حُكْمِ الْمُحَارِبِينَ وَالْمُرْتَدِّينَ

CHAPTER 2. Legal verdicts regarding apostates, and those who wage war against Allâh and His Messenger صلى الله عليه وسلم.

١٠٨٦ - **حَدِيثُ** أَنَسٍ، أَنَّ نَفَرًا مِنْ عُكْلٍ، ثَمَانِيَةً، قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ، فَبَايَعُوهُ عَلَى الإِسْلَامِ، فَاسْتَوْخَمُوا الأَرْضَ فَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ؛ قَالَ: «أَفَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ فَتُصِيبُونَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟» قَالُوا: بَلَى. فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ، فَأَرْسَلَ فِي آثَارِهِمْ، فَأُدْرِكُوا، فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ، فَقُطِّعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسَمَرَ أَعْيُنَهُمْ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا.

1086. Narrated Anas رضي الله عنه: Eight persons from the tribe of 'Ukl came to Allâh's Messenger صلى الله عليه وسلم and gave the *Bai'a* (pledge) for Islâm (became Muslim). The climate of the place (Al-Madîna) did not suit them. So they became sick and complained about that to Allâh's Messenger صلى الله عليه وسلم. He said (to them), "Won't you go with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allâh's Messenger صلى الله عليه وسلم and took away the camels. This news reached Allâh's Messenger صلى الله عليه وسلم, so he sent (men) to follow their traces and they were captured and brought (to the Prophet صلى الله عليه وسلم). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw (left) them in the sun till they died." (*Sahîh Al-Bukhâri, Hadîth* No. 37, Vol. 9)

(٣) بَابُ: ثُبُوتِ الْقِصَاصِ فِي الْقَتْلِ بِالْحَجَرِ وَغَيْرِهِ مِنَ الْمُحَدَّدَاتِ

CHAPTER 3. Proof for *Qisâs* (equality in punishment) when one is killed with stone or any other heavy

thing, and the killing of a male for the killing of a female.

وَالْمُثَقَّلَاتِ وَقَتْلِ الرَّجُلِ بِالْمَرْأَةِ

1087. Narrated Anas bin Mâlik رضى الله عنه : During the lifetime of Allâh's Messenger صلى الله عليه وسلم , a Jew attacked a girl and took some silver ornaments she was wearing, and crushed her head. Her relatives brought her to the Prophet صلى الله عليه وسلم while she was in her last breaths and she was unable to speak. Allâh's Messenger صلى الله عليه وسلم asked her, "Who has hit you? So-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet صلى الله عليه وسلم mentioned the name of another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?" mentioning the name of her killer. She nodded in agreement. Then Allâh's Messenger صلى الله عليه وسلم ordered that the head of the murderer be crushed between two stones. (*Sahîh Al-Bukhâri, Hadîth* No. 216 (B), Vol. 7)

١٠٨٧ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، قَالَ: عَدَا يَهُودِيٌّ، فِي عَهْدِ رَسُولِ اللهِ ﷺ، عَلَى جَارِيَةٍ، فَأَخَذَ أَوْضَاحًا كَانَتْ عَلَيْهَا، وَرَضَخَ رَأْسَهَا؛ فَأَتَى بِهَا أَهْلُهَا رَسُولَ اللهِ ﷺ وَهِيَ فِي آخِرِ رَمَقٍ، وَقَدْ أُصْمِتَتْ. فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَكِ، فُلَانٌ؟» لِغَيْرِ الَّذِي قَتَلَهَا، فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا. قَالَ: فَقَالَ لِرَجُلٍ آخَرَ غَيْرِ الَّذِي قَتَلَهَا. فَأَشَارَتْ أَنْ لَا، فَقَالَ: «فَفُلَانٌ؟» لِقَاتِلِهَا. فَأَشَارَتْ أَنْ نَعَمْ؛ فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

CHAPTER 4. If anyone attacks the life of a person or his limb and the victim ward off the attack and in self-defence either the life of the assailant is lost or his limb broken, there will be no penalty on the victim.

(٤) بَابُ: الصَّائِلِ عَلَى نَفْسِ الْإِنْسَانِ أَوْ عُضْوِهِ إِذَا دَفَعَهُ الْمَصُولُ عَلَيْهِ فَأَتْلَفَ نَفْسَهُ أَوْ عُضْوَهُ لَا ضَمَانَ عَلَيْهِ

1088. Narrated 'Imrân bin Husain رضى الله عنهما : A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet صلى الله عليه وسلم who said, "One of you bit his brother as a male camel bites (go away), there is no *Diya*

١٠٨٨ - **حَدِيثُ** عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ، فَنَزَعَ يَدَهُ مِنْ فَمِهِ فَوَقَعَتْ ثَنِيَّتَاهُ. فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ؟ لَا دِيَةَ لَكَ».

(blood money) for you." (*Sahîh Al-Bukhâri, Hadîth* No. 30, Vol. 9)

1089. Narrated Ya'la bin Umayya رضى الله عنه : I fought in *Jaish-al-'Usra* (*Ghazwa* of Tabûk) along with the Prophet صلى الله عليه وسلم and in my opinion that was the best of my deeds. Then I had an employee, who quarrelled with someone and one of them bit and cut the other's finger and caused his own tooth to fall out. He then went to the Prophet صلى الله عليه وسلم (with a complaint); but the Prophet صلى الله عليه وسلم rejected the plea and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it as does a stallion camel?" (*Sahîh Al-Bukhâri, Hadîth* No. 466-A, Vol. 3)

١٠٨٩ - **حَدِيث** يَعْلَى بْنِ أُمَيَّةَ رضي الله عنه، قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ جَيْشَ الْعُسْرَةِ، فَكَانَ مِنْ أَوْثَقِ أَعْمَالِي فِي نَفْسِي، فَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا، فَعَضَّ أَحَدُهُمَا إِصْبَعَ صَاحِبِهِ، فَانْتَزَعَ إِصْبَعَهُ، فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ، فَأَهْدَرَ ثَنِيَّتَهُ، وَقَالَ: «أَفَيَدَعُ إِصْبَعَهُ فِي فِيكَ تَقْضَمُهَا» قَالَ: أَحْسِبُهُ قَالَ: «كَمَا يَقْضَمُ الْفَحْلُ؟»

CHAPTER 5. Proof for *Qisâs* in cases of loss of teeth etc.

(٥) بَابُ: إِثْبَاتِ الْقِصَاصِ فِي الأَسْنَانِ وَمَا فِي مَعْنَاهَا

1090. Narrated Anas (bin Mâlik) رضى الله عنه : Ar-Rubai' (the paternal aunt of Anas bin Mâlik) broke the incisor tooth of a young *Ansâri* girl. Her family demanded the *Qisâs*[1] and they came to the Prophet صلى الله عليه وسلم who passed the judgment of *Qisâs*. Anas bin An-Nadr (the paternal uncle of Anas bin Mâlik) said, "O Allâh's Messenger! By Allâh, her tooth will not be broken." The Prophet صلى الله عليه وسلم said, "O Anas! (The law prescribed in) Allâh's Book is *Qisâs*." So (later on) the people (i.e. the

١٠٩٠ - **حَدِيث** أَنَسٍ، قَالَ: كَسَرَتِ الرُّبَيِّعُ، وَهِيَ عَمَّةُ أَنَسِ بْنِ مَالِكٍ، ثَنِيَّةَ جَارِيَةٍ مِنَ الأَنْصَارِ، فَطَلَبَ الْقَوْمُ الْقِصَاصَ، فَأَتَوُا النَّبِيَّ ﷺ، فَأَمَرَ النَّبِيُّ ﷺ بِالْقِصَاصِ؛ فَقَالَ أَنَسُ بْنُ النَّضْرِ، عَمُّ أَنَسِ بْنِ مَالِكٍ: لاَ وَاللهِ! لاَ تُكْسَرُ سِنُّهَا يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَنَسُ! كِتَابُ اللهِ الْقِصَاصُ»

[1] (H.1090) *Qisâs:* The law of equality in punishment.

relatives of the girl) gave up their claim and accepted a compensation. On that Allâh's Messenger صلى الله عليه وسلم said, "Some of Allâh's worshippers are such that if they take an oath, Allâh will fulfil it for them." (*Sahîh Al-Bukhâri, Hadîth* No. 135, Vol. 6)

فَرَضِيَ الْقَوْمُ وَقَبِلُوا الأَرْشَ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ»

CHAPTER 6. In what cases and circumstances the taking of the life of a Muslim becomes permissible.

(٦) بَابٌ: مَا يُبَاحُ بِهِ دَمُ الْمُسْلِمِ

1091. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The blood of a Muslim who confesses that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh cannot be shed except in three cases: (1) life for life (in cases of intentional murders without right (i.e. *Qisâs* — law of equality in punishments); (2) a married person who commits illegal sexual intercourse and (3) the one who turns renegade from Islâm (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things etc. in the Islâmic religion). (See *Fath Al-Bârî*, Vol. 15, P. 220 for details) (*Sahîh Al-Bukhâri, Hadîth* No. 17, Vol. 9)

١٠٩١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ إِلاَّ بِإِحْدَى ثَلاَثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالْمَارِقُ مِنَ الدِّينِ التَّارِكُ الْجَمَاعَةَ».

CHAPTER 7. The sin of the one who started the tradition of killing (murdering).

(٧) بَابٌ: بَيَانِ إِثْمِ مَنْ سَنَّ الْقَتْلَ

1092. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the

١٠٩٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تُقْتَلُ نَفْسٌ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا،

tradition of murdering." (*Sahîh Al-Bukhâri, Hadîth* No. 552, Vol. 4)

لأنَّهُ أَوَّلُ مَن سَنَّ الْقَتْلَ».

CHAPTER 8. The requital of blood-shed cases in the Hereafter and these cases will be decided first of all on the Day of Resurrection.

(٨) بَابُ: الْمُجَازَاةِ بِالدِّمَاءِ فِي الآخِرَةِ، وَأَنَّها أَوَّلُ مَا يُقْضَى فِيهِ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ

1093. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding." (*Sahîh Al-Bukhâri, Hadîth* No. 540, Vol. 8)

١٠٩٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضىٰ بَيْنَ النَّاسِ بِالدِّمَاءِ».

CHAPTER 9. The severe prohibition of killing one another and to attack other's honour and to take other's property.

(٩) بَابُ: تَغْلِيظِ تَحْرِيمِ الدِّمَاءِ وَالأَعْرَاضِ وَالأَمْوَالِ

1094. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Time has taken its original shape which it had when Allâh تعالى created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumâda (Ath-Thânîa) and Sha'bân." Then the Prophet صلى الله عليه وسلم asked, "Which month is this ?" We said, "Allâh and His Messenger صلى الله عليه وسلم know better." On that the Prophet صلى الله عليه وسلم kept quiet for so long that we thought that he might name it with another name. Then the Prophet صلى الله عليه وسلم said, "Isn't it the month of Dhul-Hijja." We replied, "Yes (it is)." Then he said, "Which

١٠٩٤ - **حَدِيثُ** أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا؛ مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوَالِيَاتٌ: ذو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ؛ أَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذُو الْحِجَّةِ؟» قُلْنَا: بَلَى. قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلْدَةَ؟»

town is this?" We replied, "Allâh and His Messenger صلى الله عليه وسلم know better." One that he kept quiet for so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makka?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allâh and His Messenger know better." He kept quiet for so long that we thought that he might name it with another name. Then he said, "Isn't it the day of *An-Nahr* (i.e. sacrifice)?" We replied, "Yes (it is)." He said, "So your blood and your properties... (The subnarrator Muhammad said, I think the Prophet صلى الله عليه وسلم also said: "And your honour...") are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience." (The subnarrator, Muhammad, on remembering that narration used to say, "Muhammad spoke the truth!") He (صلى الله عليه وسلم) then added twice, "No doubt! Haven't I conveyed (Allâh's Message) to you?" (*Sahîh Al-Bukhâri, Hadîth* No. 688, Vol. 5)

قُلْنَا: بَلَى. قَالَ: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ» قَالَ مُحَمَّدٌ (أَحَدُ رِجَالِ السَّنَدِ): وَأَحْسِبُهُ قَالَ: «وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا فِي شَهْرِكُمْ هٰذَا؛ وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَن سَمِعَهُ» فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ. ثُمَّ قَالَ: «أَلاَ هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

CHAPTER 11. Blood-money (*Diya*) of a baby still in the womb, and the

(١١) بَابُ: دِيَةِ الْجَنِينِ وَوُجُوبِ الدِّيَةِ

obligatory payment of blood-money in cases of unintentional murders, and in cases of seemingly-intentional murders.

فِي قَتْلِ الْخَطَأِ وَشِبْهِ الْعَمْدِ عَلَى عَاقِلَةِ الْجَانِي

1095. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet صلى الله عليه وسلم and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allâh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet صلى الله عليه وسلم said, "This is one of the brothers of foretellers." (*Sahîh Al-Bukhâri, Hadîth* No. 654, Vol. 7)

١٠٩٥ - **حديث** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ فِي امْرَأَتَيْنِ مِنْ هُذَيْلٍ اقْتَتَلَتَا، فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهِيَ حَامِلٌ، فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا. فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَضَىٰ أَنَّ دِيَةَ مَا فِي بَطْنِهَا غُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ؛ فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي غَرِمَتْ: كَيْفَ أَغْرَمُ، يَا رَسُولَ اللهِ! مَنْ لاَ شَرِبَ وَلاَ أَكَلَ، وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ، فَمِثْلُ ذٰلِكَ بَطَلَ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ».

1096. Narrated Al-Mughîra bin Shu'ba : 'Umar رضى الله عنه consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughîra said: "The Prophet صلى الله عليه وسلم gave the verdict that a male or female slave should be given (as *Diya*). Then Muhammad bin Maslama testified that he had witnessed the Prophet صلى الله عليه وسلم giving such a verdict. (*Sahîh Al-Bukhâri, Hadîth* No. 42-A, Vol. 9)

١٠٩٦ - **حديث** الْمُغِيرَةِ بْنِ شُعْبَةَ وَمُحَمَّدِ بْنِ مَسْلَمَةَ. عَنْ عُمَرَ رضي الله عنه، أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلاَصِ الْمَرْأَةِ؛ فَقَالَ الْمُغِيرَةُ: قَضَىٰ النَّبِيُّ ﷺ بِالْغُرَّةِ: عَبْدٍ أَوْ أَمَةٍ. فَشَهِدَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ قَضَىٰ بِهِ.

29. THE BOOK OF *AL-HUDÛD* (Allâh's set limits and punishment for those who violate them)

٢٩ - كِتَابُ الْحُدُودِ

CHAPTER 1. Legal punishment for theft and the minimum limit according to which it is imposed upon an offender.

(١) بَابُ: حَدِّ السَّرِقَةِ وَنِصَابِهَا

1097. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم said, "The hand of a thief should be cut off for stealing a quarter of a *Dinâr*." (*Sahîh Al-Bukhâri, Hadîth* No. 781, Vol. 8)

١٠٩٧ - **حَدِيثُ** عَائِشَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبُعِ دِينَارٍ».

1098. Narrated 'Abdullâh Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم cut off the hand of a theif for stealing a shield that was worth three *Dirham*. (*Sahîh Al-Bukhâri, Hadîth* No. 788, Vol. 8)

١٠٩٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: قَطَعَ النَّبِيُّ ﷺ يَدَ سَارِقٍ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمَ.

1099. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off." (*Sahîh Al-Bukhâri, Hadîth* No. 774, Vol. 8)

١٠٩٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَعَنَ اللهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ؛ وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ».

CHAPTER 2. To cut the hand of a thief whether he belongs to a noble family or otherwise, and prohibition of intercession in legal punishment.

(٢) بَابُ: قَطْعِ السَّارِقِ الشَّرِيفِ وَغَيْرِهِ وَالنَّهْيِ عَنِ الشَّفَاعَةِ فِي الْحُدُودِ

1100. Narrated 'Âisha رضي الله عنها: The people of Quraish were worried about the lady from Banî Makhzûm who had committed theft. They asked, "Who will intercede for her with Allâh's Messenger صلى الله عليه وسلم?" Some said, "No one dare to do so except Usâma bin Zaid, the beloved one to Allâh's Messenger صلى الله عليه وسلم, when Usâma spoke about that to Allâh's Messenger صلى الله عليه وسلم, the Prophet said (to him),

١١٠٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالَ: وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ

مِنْ حُدُودِ اللهِ؟» ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا، إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ؛ وَآيْمُ اللهِ! لَوْ أَنَّ فَاطِمَةَ ابْنَةَ مُحَمَّدٍ سَرَقَتْ، لَقَطَعْتُ يَدَهَا».

"Do you try to intercede for somebody in a case connected with Allâh's Prescribed Punishments?" Then he got up and dilevered a *Khutba* (religious talk) saying, "What destroyed the nations preceding you, was that if a noble amongst them committed theft, they would forgive him and if a poor person amongst them stole, they would inflict Allâh's Legal Punishment on him. By Allâh, if Fâtima, the daughter of Muhammad (صلى الله عليه وسلم) stole, I would cut off her hand." (*Sahîh Al-Bukhâri, Hadîth* No. 681, Vol. 4)

(٤) بَابُ: رَجْمِ الثَّيِّبِ فِي الزِّنَى

CHAPTER 4. Stoning to death of a married adulterer.

١١٠١ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ. إِنَّ اللهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللهُ آيَةَ الرَّجْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا. رَجَمَ رَسُولُ اللهِ ﷺ وَرَجَمْنَا بَعْدَهُ. فَأَخْشَى، إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: وَاللهِ! مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللهِ؛ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللهُ. وَالرَّجْمُ فِي كِتَابِ اللهِ حَقٌّ عَلَى مَنْ زَنَى، إِذَا أُحْصِنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبَلُ أَوِ الِاعْتِرَافُ.

1101. Narrated 'Umar bin Al-Khattâb رضى الله عنه : Allâh تعالى sent Muhammad صلى الله عليه وسلم with the Truth and revealed the Holy Book to him, and among what Allâh revealed, was the Verse of the *Rajm* [the stoning of married person (male & female) who commits illegal sexual intercourse], and we did recite this Verse and understood and memorized it. Allâh's Messenger صلى الله عليه وسلم did carry out the punishment of *Rajm* and so did we; after him. I am afraid that after a long time has passed, somebody will say, "By Allâh, we do not find the Verse of the *Rajm* in Allâh's Book," and thus they will go astray by leaving an obligation which Allâh has revealed. And the punishment of the *Rajm* is to be inflicted to any married person (male & female) who commits illegal sexual intercouse if the required evidence is available or there is conception or confession. (*Sahîh Al-Bukhâri, Hadîth* No. 817, Vol. 8)

CHAPTER 5. Whosoever confesses his guilt of illegal sexual intercourse personally.

(٥) بَابُ: مَنِ اعْتَرَفَ عَلَى نَفْسِهِ بِالزِّنَى

1102. Narrated Abû Huraira رضى الله عنه : A man came to Allâh's Messenger صلى الله عليه وسلم ; while he was in the mosque, and he called him, saying, "O Allâh's Messenger! I have committed illegal sexual intercourse." The Prophet صلى الله عليه وسلم turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet صلى الله عليه وسلم called him, saying, "Are you mad?" The man said, "No (I am not mad)." The Prophet صلى الله عليه وسلم asked, "Are you married?" The man said, "Yes." Then the Prophet صلى الله عليه وسلم said, "Take him away and stone him to death." Jâbir bin 'Abdullâh said: "I was among the ones who participated in stoning him, and we stoned him at the *Musalla*. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death." (*Sahîh Al-Bukhâri, Hadîth* No. 806, Vol. 8)

١١٠٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ وَجَابِرٍ رضي الله عنهما. قَالَ أَبُو هُرَيْرَةَ: أَتَى رَجُلٌ رَسُولَ اللهِ ﷺ وَهُوَ فِي الْمَسْجِدِ، فَنَادَاهُ. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ، حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ؛ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ ﷺ فَقَالَ: «أَبِكَ جُنُونٌ؟» قَالَ: لاَ. قَالَ: «فَهَلْ أَحْصَنْتَ؟» قَالَ: نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ» قَالَ جَابِرٌ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالْمُصَلَّى؛ فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ، فَأَدْرَكْنَاهُ بِالْحَرَّةِ، فَرَجَمْنَاهُ.

1103. Narrated Abû Huraira and Zaid bin Khâlid Al-Juhani رضى الله عنهما : A man came to the Prophet صلى الله عليه وسلم and said, "I beseech you to judge us according to Allâh's Laws." Then his opponent who was wiser than him, got up and said, "He has spoken the truth. So judge us according to Allâh's Laws and please allow me (to speak), O Allâh's Messenger." The Prophet صلى الله عليه وسلم said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned

١١٠٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالاَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَنْشُدُكَ اللهَ إِلاَّ قَضَيْتَ بَيْنَنَا بِكِتَابِ اللهِ؛ فَقَامَ خَصْمُهُ، وَكَانَ أَفْقَهَ مِنْهُ، فَقَالَ: صَدَقَ، اقْضِ بَيْنَنَا بِكِتَابِ اللهِ، وَأْذَنْ لِي يَا رَسُولَ اللهِ! فَقَالَ النَّبِيُّ ﷺ: «قُلْ» فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا فِي أَهْلِ هٰذَا، فَزَنَى بِامْرَأَتِهِ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ؛ وَإِنِّي سَأَلْتُ رِجَالاً مِنْ أَهْلِ

الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هٰذَا الرَّجْمَ؛ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ: الْمِائَةُ وَالْخَادِمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ؛ وَيَا أُنَيْسُ! اغْدُ عَلَى امْرَأَةِ هٰذَا فَسَلْهَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا» فَاعْتَرَفَتْ، فَرَجَمَهَا.

people (regarding this case), and they informed me that my son should be flogged one-hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)." The Prophet صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, I will judge you (in this case) according to Allâh's Laws: The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death. (*Sahîh Al-Bukhâri, Hadîth* No. 842, Vol. 8)

(٦) بَاب: رَجْمِ الْيَهُودِ أَهْلِ الذِّمَّةِ فِي الزِّنَى

CHAPTER 6. Stoning to death of Jews and other *Dhimmi* in cases of adultery.

١١٠٤ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ الْيَهُودَ جَاؤُوا إِلَى رَسُولِ اللهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيَا. فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ؟» فَقَالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ. فَقَالَ عَبْدُ اللهِ ابْنُ سَلاَمٍ: كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا؛ فَقَالَ لَه عَبْدُ

1104. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: The Jews came to Allâh's Messenger صلى الله عليه وسلم and told him that a man and a woman from amongst them had committd illegal sexual intercourse. Allâh's Messenger صلى الله عليه وسلم said to them, "What do you find in the *Taurât* [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*[1]" They replied, "(But) we announce their crime and lash them." 'Abdullâh bin Salâm said, "You are telling a lie, the *Taurât* contains the order of *Rajm*." They brought and opened the *Taurât* and one of them placed his hand on the Verse of *Rajm* and read the verses preceding and

[1] (H.1104) *Al-Rajm:* Means (in Islâmic Law) to stone to death those married persons who commit the crime of illegal sexual intercourse.

following it. 'Abdullâh bin Salâm said to him, "Lift your hand." When he lifted his hand, the verse of *Rajm* was written there. They said, "Muhammad has told the truth; the *Taurât* has the verse of *Rajm*." The Prophet صلى الله عليه وسلم then gave the order that both of them should be stoned to death. 'Abdullâh bin 'Umar said, "I saw the man leaning over the woman to shield her from the stones." (*Sahîh Al-Bukhâri, Hadîth* No. 829, Vol. 4)

اللهِ بْنُ سَلاَمٍ: ارْفَعْ يَدَكَ. فَرَفَعَ يَدَهُ، فَإِذَا فِيهَا آيَةُ الرَّجْمِ. فَقَالُوا: صَدَقَ يَا مُحَمَّدُ! فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللهِ ﷺ، فَرُجِمَا.

قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَرَأَيْتُ الرَّجُلَ يَجْنَأُ عَلَى الْمَرْأَةِ، يَقِيهَا الْحِجَارَةَ.

1105. Narrated Ash-Shaibâni رضي الله عنه: I asked 'Abdullâh bin Abî 'Aûfa رضي الله عنهما, "Did Allâh's Messenger صلى الله عليه وسلم carry out the *Rajm* penalty (i.e., stoning to death)?" He said, "Yes." I said, "Before the revelation of *Sûrat-An-Nûr* or after it?" He replied, "I don't know." (*Sahîh Al-Bukhâri, Hadîth* No. 804, Vol. 8)

١١٠٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ أَبِي أَوْفَى. عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى، هَلْ رَجَمَ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ! قُلْتُ: قَبْلَ سُورَةِ النُّورِ أَمْ بَعْدُ؟ قَالَ: لاَ أَدْرِي.

1106. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her, even for a hair rope." (*Sahîh Al-Bukhâri, Hadîth* No. 362, Vol. 3)

١١٠٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا، فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

1107. Narrated Abû Huraira and Zaid bin Khâlid رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet صلى الله عليه وسلم said, "If she has commited

١١٠٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الأَمَةِ، إِذَا زَنَتْ وَلَمْ تُحْصِنْ، قَالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا،

illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeats for the third time, then sell her, even for a hair rope." (*Sahîh Al-Bukhâri, Hadîth* No. 363, Vol. 3)

ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَبِيعُوهَا وَلَوْ بِضَفِيرٍ».

CHAPTER 8. Legal punishment for drinking alcoholic liquors, (wine etc.).

(٨) بَاب: حَدِّ الْخَمْرِ

1108. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم lashed a drunk with date-palm leaf stalks and shoes. And Abû Bakr gave a drunk (the punishment of) forty lashes. (*Sahîh Al-Bukhâri, Hadîth* No. 767, Vol. 8)

١١٠٨ - **حَدِيثُ** أَنَسٍ، قَالَ: جَلَدَ النَّبِيُّ ﷺ، فِي الْخَمْرِ، بِالْجَرِيدِ وَالنِّعَالِ؛ وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ.

1109. Narrated Alî bin Abî Tâlib رضي الله عنه : I would not feel sorry for one who dies because of receiving a legal punishement, except the drunk, for if he should die (when being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allâh's Messenger صلى الله عليه وسلم for the drunk. (*Sahîh Al-Bukhâri, Hadîth* No. 769, Vol. 8)

١١٠٩ - **حَدِيثُ** عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، قَالَ: مَا كُنْتُ لِأُقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتَ، فَأَجِدَ فِي نَفْسِي، إِلاَّ صَاحِبَ الْخَمْرِ، فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ؛ وَذٰلِكَ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَسُنَّهُ.

CHAPTER 9. Number of stripes to be inflicted on the person, so that he may not commit the same sin again.

(٩) بَاب: قَدْرِ أَسْوَاطِ التَّعْزِيرِ

1110. Narrated Abû Burda رضي الله عنه : The Prophet صلى الله عليه وسلم used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 831, Vol. 8)

١١١٠ - **حَدِيثُ** أَبِي بُرْدَةَ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «لاَ يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ، إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللهِ».

CHAPTER 10. Imposition of legal punishments are the expiation of sins, for the doer of those sins.

(١٠) بَاب: الْحُدُودُ كَفَّارَاتٌ لِأَهْلِهَا

1111. Narrated 'Ubâda bin As-Sâmit رضي الله عنه , who took part in the battle of Badr and was *Naqîb* (a person heading a group of six persons), on the night of

١١١١ - **حَدِيثُ** عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه، وَكَانَ شَهِدَ بَدْرًا، وَهُوَ

أَحَدُ النُّقَبَاءِ لَيْلَةَ الْعَقَبَةِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: «بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللهِ شَيْئًا وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللهُ، فَهُوَ إِلَى اللهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ». فَبَايَعْنَاهُ عَلَى ذٰلِكَ.

Al-'Aqaba pledge: Allâh's Messenger صلى الله عليه وسلم said, while a group of his companions were around him, "Give the *Bai'a* (pledge) to me for: (1) Not to join anything in worship along with Allâh, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do *Ma'rûf* (Islâmic Monotheism and all other good deeds)." The Prophet صلى الله عليه وسلم added; "Whoever amongst you fulfils his pledge will be rewarded by Allâh عز وجل. And whoever indulges in any one of these (sins) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh عز وجل conceals (his sin), it is upto Him to forgive or punish him (in the Hereafter)." 'Ubâda bin As-Sâmit added: "So we gave the *Bai'a* (pledge) for these (points to Allâh's Messenger صلى الله عليه وسلم)." (*Sahîh Al-Bukhâri, Hadîth* No. 17, Vol. 1)

(١١) بَابٌ: جُرْحِ الْعَجْمَاءِ وَالْمَعْدِنِ وَالْبِئْرِ جُبَارٌ

CHAPTER 11 . There is no blood-money for the one killed by an animal or by falling in mines or wells.

١١١٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْعَجْمَاءُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

1112. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikâz* (buried treasure or wealth)" *Khumus*: i.e. 1/5th of *Rikâz* wealth is to be paid to the Muslim treasury. (*Sahîh Al-Bukhâri, Hadîth* No. 575, Vol. 2)

30. THE BOOK OF JUDGMENTS

٣٠ - كِتَابُ الأَقْضِيَةِ

CHAPTER 1. The taking of an oath is on the defendant (swear to prove his innocence).

(١) بَابٌ: الْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ

1113. Narrated Ibn Abû Mulaika: Two women (who) were stitching shoes in a house fought each other. One of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn 'Abbâs. Ibn 'Abbâs said, "Allâh's Messenger صلى الله عليه وسلم said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allâh and recite before her: 'Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths...' " (V.3:77). So they reminded her and she confessed. Ibn 'Abbâs then said, "The Prophet صلى الله عليه وسلم said, 'The oath is to be taken by the defendant (in the absence of any proof against him).' " (*Sahîh Al-Bukhâri, Hadîth* No. 74, Vol. 6)

١١١٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ. إِنَّ امْرَأَتَيْنِ كَانَتَا تَخْرِزَانِ فِي بَيْتٍ أَوْ فِي الْحُجْرَةِ، فَخَرَجَتْ إِحْداهُمَا وَقَدْ أُنْفِذَ بِإِشْفًا فِي كَفِّهَا، فَادَّعَتْ عَلَى الأُخْرَى، فَرُفِعَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ» ذَكِّرُوهَا بِاللهِ، وَاقْرَؤُوا عَلَيْهَا **﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ﴾** فَذَكَّرُوهَا فَاعْتَرَفَتْ. فَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ».

CHAPTER 3. Judgment is to be given on evidence, and about the one who is eloquent in his plea.

(٣) بَابٌ: الْحُكْمِ بِالظَّاهِرِ وَاللَّحْنِ بِالْحُجَّةِ

1114. Narrated Umm Salama رضي الله عنها the wife of the Prophet صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems);

١١١٤ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ،

may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)." (*Sahîh Al-Bukhâri, Hadîth* No. 638, Vol. 3)

وَإِنَّه يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَدَقَ فَأَقْضِيَ لَهُ بِذٰلِكَ؛ فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ فَلْيَتْرُكْهَا».

CHAPTER 4. The problem of Hind (bint 'Utbah).

(٤) بَاب: قَضِيَّةِ هِنْدٍ

1115. Narrated 'Âisha رضي الله عنها: Hind bint 'Utbah said, "O Allâh's Messenger! Abû Sufyân is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet صلى الله عليه وسلم said, "Take what is sufficient for you and your children, and the amount should be just and reasonable." (*Sahîh Al-Bukhâri, Hadîth* No. 277, Vol. 7)

١١١٥ - حَدِيثُ عَائِشَةَ، أَنَّ هِنْدَ بِنْتَ عُتْبَةَ، قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلاَّ مَا أَخَذْتُ مِنْهُ وَهُوَ لاَ يَعْلَمُ. فَقَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ».

1116. Narrated 'Âisha رضي الله عنها: Hind bint 'Utbah came and said, "O Allâh's Messenger! (Before I embraced Islâm) there was no family on the surface of the earth I wished to see in degradation more than your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours." The Prophet صلى الله عليه وسلم said, "I thought similarly, by Him in Whose Hand my life is!" She further said, "O Allâh's Messenger! Abû Sufyân is a miser, so is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

١١١٦ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ، قَالَتْ: يَا رَسُولَ اللهِ! مَا كَانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ، أَحَبُّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبائِكَ، قَالَ: «وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ». قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ

أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا؟ قَالَ: «لاَ أُرَاهُ إِلاَّ بِالْمَعْرُوفِ».

(*Sahîh Al-Bukhâri, Hadîth* No. 168 (C), Vol. 5)

(٥) بَاب: النَّهْيِ عَنْ كَثْرَةِ الْمَسَائِلِ مِنْ غَيْرِ حَاجَةٍ وَالنَّهْيِ عَنْ مَنْعٍ وَهَاتِ، وَهُوَ الِامْتِنَاعُ مِنْ أَدَاءِ حَقٍّ لَزِمَهُ، أَوْ طَلَبَ مَا لَا يَسْتَحِقُّهُ

CHAPTER 5. It is forbidden to ask many questions without need, and not to pay the rights of the poor and others (e.g. chairty etc.) and to ask for that which one deserves not.

١١١٧ - **حَدِيثُ** الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنَعَ وَهَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

1117. Narrated Al-Mughîra bin Shu'ba رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. *Zakât,* charity etc.) and (4) to beg of men (i.e. begging). And Allâh has hated for your (1) *Qîl* and *Qâl* (sinful and useless talk like backbiting etc., or that you talk too much about others), (2) to ask too many questions (in disputed religious matters) etc. and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc.) (*Sahîh Al-Bukhâri, Hadîth* No. 591, Vol. 3)

(٦) بَاب: بَيَانِ أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

CHAPTER 6. The reward of the judge for giving a verdict according to the best of his knowledge, whether his verdict was right or wrong.

١١١٨ - **حَدِيثُ** عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ».

1118. Narrated 'Amr bin Al-'Âs رضى الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allâh and His Messenger's verdict) he will receive a double reward, and if he gives a verdict

according to the best of his knowledge and his verdict is wrong (i.e. against that of Allâh and His Messenger's verdict) even then he will get a reward." (*Sahîh Al-Bukhâri, Hadîth* No. 450, Vol. 9)

CHAPTER 7. It is disliked for a judge to give his verdict while he is in an angry mood.

(٧) بَابُ: كَرَاهَةِ قَضَاءِ الْقَاضِي وَهُوَ غَضْبَانُ

1119. Narrated 'Abdur Rahmân bin Abî Bakra رضي الله عنه : Abî Bakra wrote to his son who was in Sijistan: Do not judge between two persons when you are angry, for I heard the Prophet صلى الله عليه وسلم saying, "A judge should not judge between two persons when he is in an angry mood." (*Sahîh Al-Bukhâri, Hadîth* No. 272, Vol. 9)

١١١٩ - حَدِيثُ أَبِي بَكْرَةَ، أَنَّهُ كَتَبَ إِلَى ابْنِهِ، وَكَانَ بِسِجِسْتَانَ، بِأَنْ لاَ تَقْضِي بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

CHAPTER 8. To reject the false verdicts (judgments, decisions, etc.), and the innovated things, not present in our religion.

(٨) بَابُ: نَقْضِ الْأَحْكَامِ الْبَاطِلَةِ وَرَدِّ مُحْدَثَاتِ الْأُمُورِ

1120. Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism) then that thing will be rejected." (*Sahîh Al-Bukhâri, Hadîth* No. 861, Vol. 3)

١١٢٠ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

CHAPTER 10. About the differences amongst *Al-Mujtahidîn* (religious scholars etc.)

(١٠) بَابُ: بَيَانِ اخْتِلَافِ الْمُجْتَهِدِينَ

1121. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both

١١٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ

presented the case before (the Prophet) Dawûd (David) عليه السلام who judged that the living child be given to the elder lady. So both of them went to Sulaimân (Solomon) the son of Dawûd عليه السلام and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allâh be Merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady." (*Sahîh Al-Bukhâri, Hadîth* No. 637-B, Vol. 4)

الأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ؛ فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَىٰ بِهِ لِلْكُبْرَى؛ فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ، فَأَخْبَرَتَاهُ. فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لاَ تَفْعَلْ، يَرْحَمُكَ اللهُ، هُوَ ابْنُهَا. فَقَضَىٰ بِهِ لِلصُّغْرَى».

CHAPTER 11. Preference of bringing conciliation between the two contending parties, by the judge.

(١١) بَابُ: اسْتِحْبَابِ إِصْلاَحِ الْحَاكِمِ بَيْنَ الْخَصْمَيْنِ

1122. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children.' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.'" (*Sahîh Al-Bukhâri, Hadîth* No. 678, Vol. 4)

١١٢٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ. وَقَالَ الَّذِي لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا؛ فَتَحَاكَمَا إِلَى رَجُلٍ. فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلاَمٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ؛ قَالَ: أَنْكِحُوا الْغُلاَمَ الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا».

31. THE BOOK OF *AL-LUQATA* (A well-tied purse or pouch or things lost/picked up by somebody)

٣١ - كِتَابُ اللُّقَطَةِ

1123. Narrated Zaid bin Khâlid رضي الله عنه : A man came to Allâh's Messenger صلى الله عليه وسلم and asked about *Al-Luqata* (a fallen thing). The Prophet صلى الله عليه وسلم said, "Recognize its container and its tying material and then make public announcment about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet صلى الله عليه وسلم said, "It is for you, your brother or the wolf." The man said, "What about a lost camel?" The Prophet صلى الله عليه وسلم said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat of the trees till its owner finds it?" (*Sahîh Al-Bukhâri, Hadîth* No. 560, Vol. 3)

١١٢٣ - **حَدِيثُ** زَيْدِ بْنِ خَالِدٍ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ، فَقَالَ: «اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ فَشَأْنَكَ بِهَا» قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ» قَالَ: فَضَالَّةُ الإِبِلِ؟ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا».

1124. Narrated Ubai bin Ka'b رضي الله عنه : I found a bag containing a hundred *Dinâr* in the life-time of the Prophet صلى الله عليه وسلم and took it to the Prophet صلى الله عليه وسلم who said to me, "Make public announcement about it for one year." So, I announced it for one year and went to the Prophet صلى الله عليه وسلم who said, "Announce it publicly for another year." So, I announced it for another year. I went to him again and he said, "Announce for another year." So I announced for still another year. I went to the Prophet صلى الله عليه وسلم for the fourth time, and he said, "Remember the amount of money, the description of its

١١٢٤ - **حَدِيثُ** أُبَيِّ بْنِ كَعْبٍ رضي الله عنه، قَالَ: وَجَدْتُ صُرَّةً عَلَى عَهْدِ النَّبِيِّ ﷺ، فِيهَا مِائَةُ دِينَارٍ، فَأَتَيْتُ بِهَا النَّبِيَّ ﷺ، فَقَالَ: «عَرِّفْهَا حَوْلاً» فَعَرَّفْتُهَا حَوْلاً، ثُمَّ أَتَيْتُ، فَقَالَ: «عَرِّفْهَا حَوْلاً» فَعَرَّفْتُهَا حَوْلاً، ثُمَّ أَتَيْتُهُ، فَقَالَ: «عَرِّفْهَا حَوْلاً» فَعَرَّفْتُهَا حَوْلاً، ثُمَّ أَتَيْتُهُ الرَّابِعَةَ. فَقَالَ: «اعْرِفْ عِدَّتَهَا وَوِكَاءَهَا وَوِعَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ اسْتَمْتِعْ بِهَا».

container and the string it is tied with, and if its owner comes, give it to him; otherwise, utilize it." (*Sahîh Al-Bukhâri, Hadîth* No. 616, Vol. 3)

CHAPTER 2. It is prohibited to milk an animal without the permission of its owner.

(٢) بَابُ: تَحْرِيمِ حَلْبِ الْمَاشِيَةِ بِغَيْرِ إِذْنِ مَالِكِهَا

1125. Narrated 'Abdullâh Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so, nobody should milk the animals of somebody else without the permission of its owner." (*Sahîh Al-Bukhâri, Hadîth* No. No. 614, Vol. 3)

١١٢٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ امْرِىءٍ بِغَيْرِ إِذْنِهِ، أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَتُكْسَرَ خِزَانَتُهُ، فَيُنْتَقَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ؛ فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ».

CHAPTER 3. Entertaining of guests etc.

(٣) بَابُ: الضِّيَافَةِ وَنَحْوِهَا

1126. Narrated Abû Shuraih Al-'Adawi رضي الله عنه : My ears heard and my eyes saw the Prophet صلى الله عليه وسلم when he spoke, "Whosoever believes in Allâh and the Last Day, should serve his neighbour generously, and whosoever believes in Allâh and the Last Day should entertain his guest generously by giving him his reward." It was asked, "What is his reward, O Allâh's Messenger?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as

١١٢٦ - **حَدِيثُ** أَبِي شُرَيْحٍ الْعَدَوِيِّ، قَالَ: سَمِعَتْ أُذُنَايَ، وَأَبْصَرَتْ عَيْنَايَ، حِينَ تَكَلَّمَ النَّبِيُّ ﷺ، فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ» قَالَ: وَمَا جَائِزَتُهُ يَا رَسُولَ اللهِ؟ قَالَ: «يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

Sadaqa (a charitable gift). And whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty evil talks e.g. abusing, lying, backbiting etc.)" (*Sahîh Al-Bukhâri, Hadîth* No. 48, Vol. 8)

١١٢٧ - حَدِيثُ أَبِي شُرَيْحٍ الْكَعْبِيِّ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ، وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ».

1127. Narrated Abû Shuraih Al-Ka'bi: Allâh's Messenger صلى الله عليه وسلم said, "Whoever believes in Allâh and the Last Day, should entertain his guest generously. The guest's reward is : To provide him with a superior type of food for a night and a day, and a guest is to be entertained with ordinary food for three days, and whatever is offered beyond that, is regarded as something given in *Sadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position." (*Sahîh Al-Bukhâri, Hadîth* No. 156, Vol. 8)

١١٢٨ - حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قُلْنَا لِلنَّبِيِّ ﷺ إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ لاَ يَقْرُونَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأُمِرَ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ».

1128. Narrated 'Uqba bin 'Âmir رضى الله عنه : We said to the Prophet صلى الله عليه وسلم , "You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't do, take the right of the guest from them." (*Sahîh Al-Bukhâri, Hadîth* No. 641, Vol. 3)

32. THE BOOK OF *AL-JIHAD*[1] (Fighting for Allâh's Cause)

٣٢ - كِتَابُ الْجِهَادِ

CHAPTER 1. It is allowed to attack suddenly without a warning, the disbelievers who have already been invited to accept Islâm.

(١) بَابُ: جَوَازِ الْإِغَارَةِ عَلَى الْكُفَّارِ الَّذِينَ بَلَغَتْهُمْ دَعْوَةُ الْإِسْلَامِ مِنْ غَيْرِ تَقَدُّمِ الْإِعْلَامِ بِالْإِغَارَةِ

1129. Narrated Ibn 'Aûn: (I wrote a letter to Nâfi' and Nâfi' wrote in reply to my letter) that the Prophet صلى الله عليه وسلم had (suddenly) attacked Banî Mustaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet صلى الله عليه وسلم got Juwairîya on that day. (Nâfi' said that Ibn 'Umar had told him this naration) and that Ibn 'Umar was in that army. (*Sahîh Al-Bukhâri, Hadîth* No. 717, Vol. 3)

١١٢٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ، وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَّهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ. وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ فِي ذَلِكَ الْجَيْشِ.

CHAPTER 3. Order to facilitate things for the people (be kind and lenient) and do not repulse them.

(٣) بَابُ: فِي الْأَمْرِ بِالتَّيْسِيرِ وَتَرْكِ التَّنْفِيرِ

1130. Narrated Abû Burda that the Prophet صلى الله عليه وسلم sent his father, (Abû

١١٣٠ - **حَدِيثُ** أَبِي مُوسَى وَمُعَاذٍ.

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[1] *Al-Jihâd* (the holy fighting) in Allah's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By *Jihâd* Islâm is established, Allah's Word is made superior. (His Word — *Lâ ilâha ill-Allâh* (which means: None has the right to be worshipped but Allâh), and His Religion Islâm is propagated. By abandoning *Jihâd* (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihâd* is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his inner-most heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ، قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا موسىٰ وَمُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعَا».

Mûsa) and Mu'âdh to Yemen and said to both of them, "Facilitate things for the people (be kind and lenient) and do not make things difficult (for people), and give good tidings, and do not repulse them (i.e. make them to run away from Islâm), and both of you should obey each other." (*Sahîh Al-Bukhâri, Hadîth* No. 632, Vol. 5)

١١٣١ - **حديث** أَنَسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَسِّرُوا وَلاَ تُعَسِّرُوا، وَبَشِّرُوا وَلاَ تُنَفِّرُوا».

1131. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them to run away (from Islâm)." (*Sahîh Al-Bukhâri, Hadîth* No. 69, Vol. 1)

(٤) بَابُ: تَحْرِيمِ الْغَدْرِ

CHAPTER 4. Prohibition of betraying (others).

١١٣٢ - **حديث** ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ فَيُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ».

1132. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A flag will be fixed on the Day of Resurrection for (every) betrayer (perfidious person) and it will be announced (publicly in front of everbody), 'This is the betrayal (perfidy) of so-and-so the son of so-and-so.' " (*Sahîh Al-Bukhâri, Hadîth* No. 197, Vol. 8)

١١٣٣ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُنْصَبُ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

1133. Narrated 'Abdullâh bin Mas'ud رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection and that flag would be fixed, so that the betrayer (perfidious person) might be recognized by it." (*Sahîh Al-Bukhâri, Hadîth* No. 410, Vol. 4).

(٥) بَابُ: جَوَازِ الْخِدَاعِ فِي الْحَرْبِ

CHAPTER 5. Deceit in war is permissible.

١١٣٤ - **حَدِيث** جَابِرِ بْنِ عَبْدِ اللهِ

1134. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم said,

"War is deceit." (*Sahîh Al-Bukhâri, Hadîth* No. 269, Vol. 4)

رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَرْبُ خُدْعَةٌ».

1135. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم named war, 'deceit'. (*Sahîh Al-Bukhâri, Hadîth* No. 268, Vol. 4)

١١٣٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمَّى النَّبِيُّ ﷺ الْحَرْبَ خُدْعَةً.

CHAPTER 6. It is disliked to wish to meet the enemy, and the order for to be patient when you meet (face) the enemy.

(٦) بَابُ: كَرَاهَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ، وَالأَمْرِ بِالصَّبْرِ عِنْدَ اللِّقَاءِ

1136. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient." (*Sahîh Al-Bukhâri, Hadîth* No. 266 (B), Vol. 4)

١١٣٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا».

1137. Narrated Sâlim Abû An-Nadr, the freed slave of 'Umar bin 'Ubaidullâh: I was 'Umar's clerk. Once 'Abdullâh bin Abî 'Aûfa wrote a letter to 'Umar bin 'Ubaidullâh when he proceeded to Al-Haruriya. I read in it that Allâh's Messenger صلى الله عليه وسلم, in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allâh تعالى for safety, but when you meet (face) the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allâh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the confederates, defeat them, and grant us victory over them." (*Sahîh Al-Bukhâri, Hadîth* No.266 (A), Vol. 4)

١١٣٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ أَبِي أَوْفَى. كَتَبَ إِلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، حِينَ خَرَجَ إِلَى الْحَرُورِيَّةِ، أَنَّ رَسُولَ اللهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ! لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ» ثُمَّ قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

CHAPTER 8. Prohibition of killing women and children in war.

(٨) بَابُ: تَحْرِيمِ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ فِي الْحَرْبِ

1138. Narrated Ibn 'Umar رضي الله عنهما : During some of the *Ghazawat* (holy battles) of Allâh's Messenger صلى الله عليه وسلم , a woman was found killed, so Allâh's Messenger صلى الله عليه وسلم forbade the killing of women and children. (*Sahîh Al-Bukhâri, Hadîth* No. 258, Vol. 4)

١١٣٨ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ امْرَأَةً وُجِدَتْ، فِي بَعْضِ مَغَازِي النَّبِيِّ ﷺ، مَقْتُولَةً؛ فَأَنْكَرَ رَسُولُ اللهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

CHAPTER 9. Permissibility of killing women and children in the night raids, provided it is not deliberate.

(٩) بَابُ: جَوَازِ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ فِي الْبَيَاتِ مِنْ غَيْرِ تَعَمُّدٍ

1139. Narrated As-Sa'b bin Jaththâma رضي الله عنه : The Prophet صلى الله عليه وسلم passed by me at a place callled Al-Abwâ' or Waddân, and was asked whether it was permissible to attack *Al-Mushrikûn*[1] warriors at night with the probability of exposing their women and children to danger. The Prophet صلى الله عليه وسلم replied, "They (i.e. women and children) are from them (i.e. *Al-Mushrikûn*)." (*Sahîh Al-Bukhâri, Hadîth* No. 256, Vol. 4)

١١٣٩ - حَدِيثُ الصَّعْبِ بْنِ جَثَّامَةَ، قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ بِالأَبْوَاءِ أَوْ بِوَدَّانَ، وَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيَّتُونَ مِنَ الْمُشْرِكِينَ، فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ. قَالَ: «هُمْ مِنْهُمْ».

CHAPTER 10. It is allowed to cut or burn the trees of disbelievers.

(١٠) بَابُ: جَوَازِ قَطْعِ أَشْجَارِ الْكُفَّارِ وَتَحْرِيقِهَا

1140. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم burnt and cut down the date-palm trees of Banî

١١٤٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: حَرَّقَ رَسُولُ اللهِ ﷺ نَخْلَ

[1] (H.1139) *Al-Mushrikûn*: polytheists, pagans, idolators, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

An-Nadîr at a place called Al-Buwaira. Allâh تعالى then revealed: "What you (O Muslims) cut down of the date-palm trees (of the enemy), or you left them standing on their stems; it was by leave of Allâh..." (V.59:5) (*Sahîh Al-Bukhâri, Hadîth* No. 365, Vol. 5)

بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُوَيْرَةُ، فَنَزَلَتْ ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ﴾.

CHAPTER 11. War-Booty has been made lawful for this (Muslim) nation specially.

(١١) بَابُ: تَحْلِيلِ الْغَنَائِمِ لِهَذِهِ الأُمَّةِ خَاصَّةً

1141. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the *'Asr* prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh تعالى made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.[1] He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that

١١٤١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلاَ أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ وِلاَدَهَا. فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذٰلِكَ. فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ! احْبِسْهَا عَلَيْنَا. فَحُبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيْهِ؛ فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ (يَعْنِي النَّارَ) لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا؛ فَقَالَ: إِنَّ فِيكُمْ غُلُولاً، فَلْيُبَايِعْنِي مِنْ كُلِّ قبيلة رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ. فَقَالَ: فِيكُمُ الْغُلُولُ. فَلْيُبَايِعْنِي قَبِيلَتُكَ. فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ

[1] (H.1141) Booty used to be burnt by a fire sent by Allâh.

Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold, like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet صلى الله عليه وسلم added: "Then Allâh saw our weakness and disability, so He made booty legal for us." (*Sahîh Al-Bukhâri, Hadîth* No. 353, Vol. 4)

ثَلاَثَةٍ بِيَدِهِ. فَقَالَ: فِيكُمُ الْغُلُولُ. فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. ثُمَّ أَحَلَّ اللهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا».

CHAPTER 12. Spoils of war.

(١٢) بَابُ: الأَنْفَالِ

1142. Narrated Nâfi' on the authority of Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم sent a *Sarîya* (an army unit for *Jihâd*) towards Najd, and 'Abdullâh bin 'Umar was in the *Sarîya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each. (*Sahîh Al-Bukhâri, Hadîth* No. 362, Vol. 4)

١١٤٢ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ سَرِيَّةً، فِيهَا عَبْدُ اللهِ، قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلاً كَثِيرًا، فَكَانَتْ سِهَامُهُمُ اثْنَيْ عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا؛ وَنُفِّلُوا بَعِيرًا بَعِيرًا.

1143. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to give extra share to some of the members of the *Sarîya* (army unit) he used to send, in addition to the shares they shared with the army in general. (*Sahîh Al-Bukhâri, Hadîth* No. 363, Vol. 4)

١١٤٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لأَنْفُسِهِمْ خَاصَّةً، سِوَى قِسْمِ عَامَّةِ الْجَيْشِ.

CHAPTER 13. The belongings of the killed-one will be given to the fighter who killed him.

(١٣) بَابُ: اسْتِحْقَاقِ الْقَاتِلِ سَلَبَ الْقَتِيلِ

1144. Narrated Abû Qatâda رضي الله عنه : We set out in the company of Allâh's

١١٤٤ - **حَدِيثُ** أَبِي قَتَادَةَ رضي الله

Messenger صلى الله عليه وسلم on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated; and I saw a *Mushrik* (polytheist, pagan, idolator, disbeliever in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e. the *Mushrik*) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al-Khattâb and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allâh." After the people returned, the Prophet صلى الله عليه وسلم, sat and said, "Anyone who has killed an enemy and has a proof of that will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet صلى الله عليه وسلم again said, "Anyone who has killed an enemy and has proof of that will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet صلى الله عليه وسلم said the same for the third time. I again got up, and Allâh's Messenger صلى الله عليه وسلم said, "O Abû Qatâda! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allâh's Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abû Bakr As-Siddîq said, "No, by Allâh he (i.e. Allâh's Messenger صلى الله عليه وسلم) will not agree to give you the spoils gained by one of Allâh's lions who fights on

عنه، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ حُنَيْنٍ. فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ فَاسْتَدَرْتُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ. ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ، فَقُلْتُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمْرُ اللهِ.

ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ ﷺ، فَقَالَ: «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ، فَلَهُ سَلَبُهُ» فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ: «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ، فَلَهُ سَلَبُهُ» فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ الثَّالِثَةَ مِثْلَهُ. فَقَالَ رَجُلٌ: صَدَقَ يَا رَسُولَ اللهِ! وَسَلَبُهُ عِنْدِي، فَأَرْضِهِ عَنِّي. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه: لاَ هَا اللهِ، إِذًا يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللهِ، يُقَاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ، يُعْطِيكَ سَلَبَهُ؟ فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ» فَأَعْطَاهُ، فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

behalf of Allâh and His Messenger صلى الله عليه وسلم." The Prophet صلى الله عليه وسلم said, "Abû Bakr has spoken the truth." So, Allâh's Messenger صلى الله عليه وسلم gave the spoils to me. I sold that armour (i.e. the spoils) and with its price I bought a garden at Banî Salima, and this was my first property which I gained after my conversion to Islâm. (*Sahîh Al-Bukhâri, Hadîth* No. 370, Vol. 4)

١١٤٥ - **حَدِيثُ** عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، فَنَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ مِنَ الأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمِّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ! لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذٰلِكَ. فَغَمَزَنِي الآخَرُ، فَقَالَ لِي مِثْلَهَا. فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ: أَلاَ إِنَّ هٰذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي. فَابْتَدَرَاهُ بِسَيْفَيْهِمَا، فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللهِ ﷺ، فَأَخْبَرَاهُ، فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ؛

1145. Narrated 'Abdur-Rahmân bin 'Aûf رضى الله عنه: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Ansâri* boys, and I wished if I were between some stronger (men) than them. One of them called my attention saying, "O uncle! Do you know Abû Jahl?" I said, "Yes. What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allâh's Messenger صلى الله عليه وسلم. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his death." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about". So, both of them attacked him with their swords and struck him to death and returned to Allâh's Messenger صلى الله عليه وسلم to inform him of that. Allâh's Messenger صلى الله عليه وسلم asked, "Which of you has killed him?" Each of them said, "I have killed him." Allâh's Messenger صلى الله عليه وسلم asked, "Have you cleaned your swords.?" They said, "No." He then looked at their swords and said, "No

فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالاَ: لاَ. فَنَظَرَ فِي السَّيْفَيْنِ، فَقَالَ: «كِلاَكُمَا قَتَلَهُ، سَلَبُهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ» وَكَانَا مُعَاذَ بْنَ عَفْرَاءَ، وَمُعَاذَ ابْنَ عَمْرِو بْنِ الْجَمُوحِ.

doubt, you both have killed him and the spoils of the deceased will be given to Mu'âdh bin 'Amr bin Al-Jamûh."[1] The two boys were Mu'âdh bin 'Afra' and Mu'âdh bin 'Amr bin Al-Jamûh. (*Sahîh Al-Bukhâri, Hadîth* No. 369, Vol. 4)

(١٥) بَابُ: حُكْمِ الْفَيْءِ

CHAPTER 15. Order as regards *Fai'* booty (i.e. booty got without a war).

١١٤٦ - **حَدِيثُ** عُمَرَ رضي الله عنه، قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللهُ عَلَى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ، فَكَانَتْ لِرَسُولِ اللهِ ﷺ خَاصَّةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلاَحِ وَالْكُرَاعِ، عُدَّةً فِي سَبِيلِ اللهِ.

1146. Narrated 'Umar رضي الله عنه: The properties of Banî An-Nadîr which Allâh تعالى had transferred to His Messenger صلى الله عليه وسلم as *Fai'*-booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allâh's Messenger صلى الله عليه وسلم who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allâh's Cause. (*Sahîh Al-Bukhâri, Hadîth* No. 153, Vol. 4)

١١٤٧ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه، دَعَاهُ، إِذْ جَاءَهُ حَاجِبُهُ يَرْفَا، فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمٰنِ وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ؟ فَقَالَ: نَعَمْ، فَأَدْخِلْهُمْ.

1147. Narrated Mâlik bin Aûs Al-Hadathân An-Nasrî that once 'Umar bin Al-Khattâb رضي الله عنه called him and while he was sitting with him, his gatekeeper, Yarfâ came and said, "Will you admit 'Uthmân, 'Abdur-Rahmân bin 'Aûf, Az-Zubair and Sa'd (bin Abî Waqqâs) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfâ came again and said, "Will you admit

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[1] (H.1145) The Prophet صلى الله عليه وسلم noticed that the sword of Ibn Al-Jamûh had been driven deep in the body of the killed man. The *Hadîth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

'Alî and 'Abbâs who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbâs said, "O chief of the believers! Judge between me and this (i.e. 'Alî)." Both of them had dispute regarding the property of Banî An-Nadîr which Allâh تعالى had given to His Messenger صلى الله عليه وسلم as *Fai'* (i.e. booty gained without fighting), 'Alî and 'Abbâs started reproaching each other. The (present) people (i.e. 'Uthmân and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allâh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allâh's Messenger صلى الله عليه وسلم said, 'We (Prophets), our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthmân and his companions) said, "He did say it." 'Umar then turned towards 'Alî and 'Abbâs and said, "I beseech you both, by Allâh! Do you know that Allâh's Messenger صلى الله عليه وسلم said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allâh, the Glorified favoured His Messenger صلى الله عليه وسلم with something of this *Fai'* which He did not give to anybody else. Allâh تعالى said: 'And what Allâh gave as (*Fai'*) booty to His Messenger (Muhammad صلى الله عليه وسلم) from them, for which you made no expedition with either cavalry or camelry. But Allâh gives power to His Messenger صلى الله عليه وسلم over whomsoever He wills. And Allâh is Able to do all things.' (V.59:6) So this property was especially granted to

فَلَبِثَ قَلِيلاً، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ يَسْتَأْذِنَانِ؟ قَالَ: نَعَمْ. فَلَمَّا دَخَلاَ قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! اقْضِ بَيْنِي وَبَيْنَ هٰذَا، وَهُمَا يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللهُ عَلَى رَسُولِهِ ﷺ مِنْ بَنِي النَّضِيرِ؛ فَاسْتَبَّ عَلِيٌّ وَالْعَبَّاسُ. فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ! اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ. فَقَالَ عُمَرُ: اتَّئِدُوا، أَنْشُدُكُمْ بِاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» يُرِيدُ بِذٰلِكَ نَفْسَهُ؟ قَالُوا: قَدْ قَالَ ذٰلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَبَّاسٍ وَعَلِيٍّ، فَقَالَ: أَنْشُدُكُمَا بِاللهِ! هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللهِ ﷺ قَدْ قَالَ ذٰلِكَ؟ قَالاَ: نَعَمْ. قَالَ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هٰذَا الأَمْرِ، إِنَّ اللهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هٰذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ جَلَّ ذِكْرُهُ: ﴿وَمَا أَفَاءَ اللهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ﴾ إِلَى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكَانَتْ هٰذِهِ خَالِصَةً لِرَسُولِ اللهِ ﷺ. ثُمَّ، وَاللهِ! مَا احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا وَقَسَمَهَا فِيكُمْ

Allâh's Messenger صلى الله عليه وسلم. But by Allâh, the Prophet صلى الله عليه وسلم neither took it all for himself, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allâh's Messenger صلى الله عليه وسلم used to spend the yearly maintenance expenditure for his family, and whatever used to remain, he used to spend it where Allâh's Property is spent (i.e. in charity etc.). Allâh's Messenger صلى الله عليه وسلم kept on acting like that during all his life. Then he died, and Abû Bakr said, 'I am the successor of Allâh's Messenger صلى الله عليه وسلم.' So he (i.e. Abû Bakr رضى الله عنه) took charge of this property and disposed of it in the same manner as Allâh's Messenger صلى الله عليه وسلم used to do, and all of you (at that time) knew all about it." Then 'Umar رضى الله عنه turned towards 'Alî and 'Abbâs and said, "You both remember that Abû Bakr disposed of it in the way you have both seen and Allâh knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allâh تعالى caused Abû Bakr to die and I said, 'I am the successor of Allâh's Messenger صلى الله عليه وسلم and Abû Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. caliphate) and I used to dispose of it in the same way as Allâh's Messenger صلى الله عليه وسلم and Abû Bakr used to do; and Allâh knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. 'Alî and 'Abbâs) came to me, and the claim of you both was one and the same, O Abbâs! You also came to me. So I told you both that Allâh's

حَتَّى بَقِيَ هٰذَا الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هٰذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللهِ. فَعَمِلَ ذٰلِكَ رَسُولُ اللهِ ﷺ حَيَاتَهُ. ثُمَّ تُوُفِّيَ النَّبِيُّ ﷺ، فَقَالَ أَبُو بَكْرٍ: فَأَنَا وَلِيُّ رَسُولِ اللهِ ﷺ. فَقَبَضَهُ أَبُو بَكْرٍ، فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ، وَأَنْتُمْ حِينَئِذٍ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ، وَقَالَ: تَذْكُرَانِ أَنَّ أَبَا بَكْرٍ فِيهِ كَمَا تَقُولاَنِ، وَاللهُ يَعْلَمُ إِنَّهُ فِيهِ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّى اللهُ أَبَا بَكْرٍ، فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضْتُهُ سَنَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَاللهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ جِئْتُمَانِي كِلاَكُمَا وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي (يَعْنِي عَبَّاسًا) فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا، قُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا، عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللهِ وَمِيثَاقَهُ، لَتَعْمَلاَنِّ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وَإِلاَّ فَلاَ تُكَلِّمَانِي.

فَقُلْتُمَا: ادْفَعْهُ إِلَيْنَا بِذٰلِكَ، فَدَفَعْتُهُ إِلَيْكُمَا. أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذٰلِكَ؟ فَوَاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ! لاَ أَقْضِي فِيهِ بِقَضَاءٍ غَيْرِ ذٰلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفَعَا إِلَيَّ، فَأَنَا أَكْفِيكُمَاهُ.

Messenger صلى الله عليه وسلم said, 'Our property is not inherited, but whatever we leave is to be given in charity.' Then, when I thought that I should better hand over this property to you both, I said to you, 'If you wish I will hand over this property to you both, on the condition that you will promise and pledge before Allâh that you will dispose it of in the same way as Allâh's Messenger صلى الله عليه وسلم and Abû Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allâh, with Whose Permission both the heaven and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." (*Sahîh Al-Bukhâri, Hadîth* No.367, Vol. 5)

(١٦) بَابٌ: قَوْلِ النَّبِيِّ ﷺ لَا نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ

CHAPTER 16. The Prophet's statement:- "Our property is not to be inherited, and whatever we leave is *Sadaqa* (i.e. to be spent in charity)."

١١٤٨ - **حديث** عَائِشَةَ رضي الله عنها، أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ، فَقَالَتْ عَائِشَةُ: أَلَيْسَ قَالَ رَسُولُ اللهِ ﷺ: «لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»؟

1148. Narrated 'Urwa: 'Âisha رضي الله عنها said, "When Allâh's Messenger صلى الله عليه وسلم died, his wives intended to send 'Uthmân to Abû Bakr asking him for their share of the inheritance." Then 'Âisha said to them, "Didn't Allâh's Messenger صلى الله عليه وسلم say, 'Our (Messengers) property is not to be inherited, and whatever we leave is *Sadaqa* (i.e. to be spent in charity)?' "

(*Sahîh Al-Bukhâri, Hadîth* No. 722, Vol. 8)

1149. Narrated 'Âisha رضي الله عنها : Fâtima عليها السلام, the daughter of the Prophet صلى الله عليه وسلم , sent someone to Abû Bakr (when he was the caliph), asking for her inheritance of what Allâh's Messenger صلى الله عليه وسلم had left of the property bestowed on him by Allâh تعالى from the *Fai'* (i.e. booty gained without fighting) in Al-Madîna, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abû Bakr said, "Allâh's Messenger صلى الله عليه وسلم said, 'Our property is not inherited. Whatever we leave, is *Sadaqa* (i.e. to be spent in charity) but the family of (the Prophet) Muhammad صلى الله عليه وسلم can eat of this property.' By Allâh, I will not make any change in the state of the *Sadaqa* of Allâh's Messenger صلى الله عليه وسلم and will leave it as it was during the life-time of Allâh's Messenger صلى الله عليه وسلم , and will dispose of it as Allâh's Messenger صلى الله عليه وسلم used to do." So Abû Bakr refused to give anything of that to Fâtima. So she became angry with Abû Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet صلى الله عليه وسلم . When she died, her husband 'Alî, buried her at night without informing Abû Bakr and he performed the funeral prayer by himself. When Fâtima was alive, the people used to respect 'Alî much, but after her death, 'Alî noticed a change in the people's attitude towards him. So 'Alî sought reconciliation with Abû Bakr and gave him the *Bai'a* (pledge). 'Alî had not given the *Bai'a* during those months

١١٤٩ - حَدِيثُ عَائِشَةَ، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلاَمُ، بِنْتَ النَّبِيِّ ﷺ، أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللهِ ﷺ، مِمَّا أَفَاءَ اللهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هٰذَا الْمَالِ» وَإِنِّي، وَاللهِ! لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللهِ ﷺ، وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ. فَأَبَىٰ أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا. فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذٰلِكَ، فَهَجَرَتْهُ، فَلَمْ تُكَلِّمْهُ حَتَّى تُوُفِّيَتْ. وَعَاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلاً، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ، وَصَلَّى عَلَيْهَا. وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ. فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الأَشْهُرَ. فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنِ ائْتِنَا، وَلاَ يَأْتِنَا أَحَدٌ مَعَكَ

(i.e., the period between the Prophet's death and Fâtima's death). 'Alî sent someone to Abû Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come. 'Umar said (to Abû Bakr), "No, by Allâh, you shall not enter upon them alone." Abû Bakr said, "What do you think they will do to me? By Allâh, I will go to them." So Abû Bakr entered upon them, and then 'Alî uttered *Tashah-hud*[1] and said (to Abû Bakr), "We know well your superiority and what Allâh has given you, and we are not jealous of the good what Allâh has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allâh's Messenger صلى الله عليه وسلم." Thereupon, Abû Bakr's eyes flowed with tears. And when Abû Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allâh's Messenger صلى الله عليه وسلم, is dearer to me than to keep good relation with my own relatives. But as for the trouble which arose between me and you about this property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allâh's Messenger صلى الله عليه وسلم following, in disposing of it, but I will follow." On that, 'Alî said to Abû Bakr, "I promise to give you the *Bai'a* in this afternoon." So when Abû Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then

(كَرَاهِيَةً لِمَحْضَرِ عُمَرَ) فَقَالَ عُمَرُ: لاَ، وَاللهِ! لاَ تَدْخُلُ عَلَيْهِمْ وَحْدَكَ فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتَهُمْ أَنْ يَفْعَلُوا بِي؟ وَاللهِ! لآتِيَنَّهُمْ. فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللهُ، وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللهُ إِلَيْكَ، وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنَا بِالأَمْرِ، وَكُنَّا نَرَى، لِقَرَابَتِنَا مِنْ رَسُولِ اللهِ ﷺ، نَصِيبًا حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَقَرَابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هٰذِهِ الأَمْوَالِ فَلَمْ آلُ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ. فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ، رَقِيَ عَلَى الْمِنْبَرِ فَتَشَهَّدَ، وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ، وَعَذَرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ، نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلاَ إِنْكَارًا لِلَّذِي فَضَّلَهُ اللهُ بِهِ، وَلٰكِنَّا نَرَى

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[1] (H.1149) To testify that *'Lâ ilâha ill-Allâh'* (None has the right to be worshipped but Allâh) and that Muhammad is Allâh's Messenger صلى الله عليه وسلم.

mentioned the story of 'Alî and his failure to give the *Bai'a*, and excused him, accepting what excuses he had offered. Then 'Alî (got up) and praying (to Allâh) for forgiveness,he uttered *Tashah-hud*, praised Abû Bakr's right, and said that he had not done what he had done because of jealousy of Abû Bakr or as a protest of what Allâh تعالى had favoured him with. 'Alî added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abû Bakr) did not consult us in this matter and therefore caused us to feel sorry." On that, all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alî as he returned to what the people had done (i.e., giving the *Bai'a* to Abû Bakr]. (*Sahîh Al-Bukhâri, Hadîth* No. 546, Vol. 5)

لَنَا فِي هٰذَا الأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا. فَسُرَّ بِذٰلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ.

1150. Narrated 'Âisha رضي الله عنها, mother of the believers: After the death of Allâh's Messenger صلى الله عليه وسلم, Fâtima عليها السلام, the daughter of Allâh's Messenger صلى الله عليه وسلم asked Abû Bakr As-Siddîq رضي الله عنه to give her, her share of inheritance from what Allâh's Messenger صلى الله عليه وسلم had left of the *Fai'* (i.e. booty gained without fighting) which Allâh had given him. Abû Bakr said to her, "Allâh's Messenger صلى الله عليه وسلم said, 'Our property will not be inherited, whatever we (i.e. Prophets) leave is *Sadaqa* (to be used for charity).' " Fâtima, the daughter of Allâh's Messenger صلى الله عليه وسلم got angry and stopped speaking to Abû Bakr, and continued assuming that attitude till she died. Fâtima remained alive for six months after the death of

١١٥٠ - **حَدِيث** عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلاَمُ، ابْنَةَ رَسُولِ اللهِ ﷺ، سَأَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ، بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ، أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا مَا تَرَكَ رَسُولُ اللهِ ﷺ، مِمَّا أَفَاءَ اللهُ عَلَيْهِ. فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» فَغَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ، فَهَجَرَتْ أَبَا بَكْرٍ، فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوُفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللهِ ﷺ سِتَّةَ أَشْهُرٍ. قَالَتْ: وَكَانَتْ فَاطِمَةُ

Allâh's Messenger صلى الله عليه وسلم. She used to ask Abû Bakr for her share from the property of Allâh's Messenger صلى الله عليه وسلم which he left at Khaibar, and Fadak, and his property at Al-Madîna (devoted for chairty). Abû Bakr refused to give her that property and said, "I will not leave anything Allâh's Messenger صلى الله عليه وسلم used to do, because I am afraid that if I left something from all that which the Prophet صلى الله عليه وسلم used to order, then I would go astray." (Later on) 'Umar gave the Prophet's property (of *Sadaqa*) at Al-Madîna to 'Alî and 'Abbâs, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the *Sadaqa* which Allâh's Messenger صلى الله عليه وسلم used to use for his expenditures and urgent needs. Now their managment is to be entrusted to the ruler." (Az-Zuhrî said, "They have been managed in this way till today.") (*Sahîh Al-Bukhâri, Hadîth* No. 325, Vol. 4)

تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ وَفَدَكٍ، وَصَدَقَتِهِ بِالْمَدِينَةِ. فَأَبَىٰ أَبُو بَكْرٍ عَلَيْهَا ذٰلِكَ. وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللهِ ﷺ يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ، فَإِنِّي أَخْشىٰ، إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ، أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ. فَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهَا عُمَرُ، وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللهِ كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الأَمْرَ. فَهُمَا عَلَى ذٰلِكَ إِلَى الْيَوْمِ.

1151. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "My heirs will not inherit a *Dinâr* or a *Dirham* (i.e. money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity." (*Sahîh Al-Bukhâri, Hadîth* No.37, Vol. 4)

١١٥١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يَقْتَسِمْ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

CHAPTER 19. Binding the prisoners and putting them in confinement and the permissibility of setting them free without any ransom.

(١٩) بَاب: رَبْطِ الْأَسِيرِ وَحَبْسِهِ وَجَوَازِ الْمَنِّ عَلَيْهِ

1152. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم sent some cavalry-men towards Najd and they

١١٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ

brought a man from the tribe of Banû Hanîfa who was called Thumâma bin 'Uthâl. They fastened him to one of the pillars of the mosque. The Prophet صلى الله عليه وسلم went to him and said, "What have you got, O Thumâma?"[1] He replied, "I have got a good thought, O Muhammad![2] If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet صلى الله عليه وسلم said to him, "What have you got, O Thumâma?" He said, "What I told you, i.e. if you set me free, you would do a favour to one who is grateful." The Prophet صلى الله عليه وسلم left him till the day after, when he said, "What have you got, O Thumâma?" He said, "I have got what I told you." On that the Prophet صلى الله عليه وسلم said, "Release Thumâma." So he (i.e. Thumâma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lâ ilâha ill-Allâh*" (none has the right to be worshipped but Allâh) and also testify that Muhammad is His Messenger! By Allâh, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion most disliked by me than

نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ! إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. حَتَّى كَانَ الْغَدُ. ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ. فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: «أَطْلِقُوا ثُمَامَةَ» فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ. يَا مُحَمَّدُ! وَاللهِ! مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللهِ! مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ،

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[1] (H.1152) This means: What do you think I am going to do to you.?

[2] (H.1152) Thumâma had a good idea about the Prophet صلى الله عليه وسلم for he knew that he would not oppress people, but forgive and help them.

yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the *'Umra*. And now what do you think? Allâh's Messenger صلى الله عليه وسلم gave him good tidings (congratulated him) and ordered him to perform *'Umra*. So when he came to Makka, someone said to him, "You have become a *Sâbi*?" Thumâma replied, "No! By Allâh, I have embraced Islâm with Muhammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâma unless the Prophet صلى الله عليه وسلم gives his permission." (*Sahîh Al-Bukhâri, Hadîth* No. 658, Vol. 5)

فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ، قَالَ قَائِلٌ: صَبَوْتَ قَالَ: لاَ، وَلٰكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، وَلاَ، وَاللهِ! لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

CHAPTER 20. To exile Jews from the land of Hijâz.

(٢٠) بَابُ: إِجْلاَءِ الْيَهُودِ مِنَ الْحِجَازِ

1153. Narrated Abû Huraira رضي الله عنه: While we were in the mosque, Allâh's Messenger صلى الله عليه وسلم came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midrâs (a place where the *Taurât* (Torah) used to be recited and all the Jews of the town used to gather). The Prophet صلى الله عليه وسلم stood up and addressed them, "O assembly of Jews! Embrace Islâm and you will be safe!" The Jews replied, "O Abul-Qâsim! You have conveyed Allâh's Message to us." The Prophet صلى الله عليه وسلم said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allâh's Message, O Abul-Qâsim." Then he said it for the third time and added, "You should know that

١١٥٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ». فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ، فَقَامَ النَّبِيُّ ﷺ فَنَادَاهُمْ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَّغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ: «ذٰلِكَ أُرِيدُ». ثُمَّ قَالَهَا الثَّانِيَةَ. فَقَالُوا: قَدْ بَلَّغْتَ، يَا أَبَا الْقَاسِمِ! ثُمَّ قَالَ الثَّالِثَةَ؛ فَقَالَ: «اعْلَمُوا أَنَّ الأَرْضَ للهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ، فَمَنْ وَجَدَ مِنْكُمْ

the earth belongs to Allâh and His Messenger, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the earth belongs to Allâh and His Messenger." (*Sahîh Al-Bukhâri, Hadîth* No. 77, Vol. 9)

بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّمَا الأَرْضُ للهِ وَرَسُولِهِ».

1154. Narrated Ibn 'Umar رضي الله عنهما: Banî An-Nadîr and Banî Quraiza fought against the Prophet صلى الله عليه وسلم (violating their peace treaty), so the Prophet صلى الله عليه وسلم exiled Banî An-Nadîr and allowed Banî Quraiza to remain at their places (in Al-Madîna) taking nothing from them (till they fought against the Prophet صلى الله عليه وسلم again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet صلى الله عليه وسلم and he granted them safety, and they embraced Islâm. He exiled all the Jews from Al-Madîna, they were the Jews of Banî Qainuqâ', the tribe of 'Abdullâh bin Salâm and the Jews of Banî Hâritha and all the other Jews of Al-Madîna. (*Sahîh Al-Bukhâri, Hadîth* No. 362, Vol. 5)

١١٥٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: حَارَبَتِ النَّضِيرُ وَقُرَيْظَةُ، فَأَجْلَى بَنِي النَّضِيرِ وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ، حَتَّى حَارَبَتْ قُرَيْظَةُ. فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوالَهُمْ بَيْنَ الْمُسْلِمِينَ، إلاَّ بَعْضَهُمْ، لَحِقُوا بِالنَّبِيِّ ﷺ. فَآمَنَهُمْ وَأَسْلَمُوا. وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ، بَنِي قَيْنُقَاعَ، وَهُمْ رَهْطُ عَبْدِ اللهِ بْنِ سَلاَمٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ.

CHAPTER 22. Permissibility of fighting against those who prove treacherous after making a covenant and to make the people of the fort surrender on the arbitration of a just person.

(٢٢) بَابُ: جَوَازِ قِتَالِ مَنْ نَقَضَ الْعَهْدَ، وَجَوَازِ إِنْزَالِ أَهْلِ الْحِصْنِ عَلَى حُكْمِ حَاكِمٍ عَدْلٍ أَهْلٍ لِلْحُكْمِ

1155. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: When the tribe of Banî Quraiza was ready to accept Sa'd's judgment [and he (Sa'd) was the son of Mu'âdh), Allâh's Messenger صلى الله عليه وسلم sent for Sa'd who was near to him. Sa'd came, riding a donkey and when

١١٥٥ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدٍ، هُوَ ابْنُ مُعَاذٍ، بَعَثَ رَسُولُ اللهِ ﷺ، وَكَانَ قَرِيبًا مِنْهُ، فَجَاءَ

he came near, Allâh's Messenger صلى الله عليه وسلم said (to the *Ansâr*), "Stand up for your leader." Then Sa'd came and sat beside Allâh's Messenger صلى الله عليه وسلم who said to him, "These people are ready to accept your judgment." Sa'd said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet صلى الله عليه وسلم then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgment of the King (Allâh)." (*Sahîh Al-Bukhâri, Hadîth* No. 280, Vol. 4)

عَلَى حِمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللهِ ﷺ: «قُومُوا إِلَى سَيِّدِكُمْ» فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ لَهُ: «إِنَّ هٰؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ» قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى الذُّرِّيَّةُ. قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ».

1156. Narrated 'Âisha رضي الله عنها: Sa'd (bin Mu'âdh) was wounded on the day of *Al-Khandak* (i.e. at the battle of trench) when a man from Quraish, called Hibbân bin Al-'Araqa hit him (with an arrow). The man was Hibbân bin Qais from (the tribe of) Banî Ma'is bin 'Amir bin Lu'ai who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet صلى الله عليه وسلم pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet صلى الله عليه وسلم to visit. When the Prophet صلى الله عليه وسلم returned (from the battle) of *Al-Khandaq* and laid down his arms and took a bath, (angel) Jibrael (Gabriel) عليه السلام came to him while he (i.e. Jibrael) was shaking the dust off his head, and said, "You have laid down the arms? By Allâh, I have not laid them down. Go out to them (to attack them)." The Prophet صلى الله عليه وسلم said, "Where?" Jibrael عليه السلام pointed towards Banî Quraiza. So Allâh's Messenger صلى الله عليه وسلم went to them (i.e. Banî Quraiza) (i.e. besiged them). They then surrendered to the Prophet's judgment but he directed them to Sa'd

١١٥٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ: حِبَّانُ بْنُ الْعَرِقَةِ، رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السِّلَاحَ واغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ، فَقَالَ: قَدْ وَضَعْتَ السِّلَاحَ! وَاللهِ مَا وَضَعْتُهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ ﷺ: «فَأَيْنَ؟» فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللهِ ﷺ، فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ. قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى النِّسَاءُ وَالذُّرِّيَّةُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ.

to give his verdict concerning them. Sa'd said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." (*Sahîh Al-Bukhâri, Hadîth* No. 448-A, Vol. 5)

١١٥٧ - حَدِيثُ عَائِشَةَ، أَنَّ سَعْدًا قَالَ: اللَّهُمَّ! إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ؛ اللَّهُمَّ! فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ؛ وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَافْجُرْهَا وَاجْعَلْ مَوْتَتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ. فَلَمْ يَرُعْهُمْ، وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ. فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ! مَا هٰذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا رضي الله عنه.

1157. Narrated Hishâm: My father informed me that 'Âisha said, "Sa'd (bin Mu'âdh) said, 'O Allâh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelived Your Messenger صلى الله عليه وسلم and turned him out (of Makka). O Allâh! I think You have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the mosque belonging to Banû Ghifâr who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that." (*Sahîh Al-Bukhâri, Hadîth* No. 448-B, Vol. 5)

(٢٣) بَابٌ: مَنْ لَزِمَهُ أَمْرٌ فَدَخَلَ عَلَيْهِ أَمْرٌ آخَرُ

CHAPTER 23. Giving precedence to the more urgent of the two actions while making a choice between them.

١١٥٨ - حَدِيثُ ابْنِ عُمَرَ، قَالَ: قَالَ النَّبِيُّ ﷺ لَنَا، لَمَّا رَجَعَ مِنَ

1158. Narrated Ibn 'Umar رضي الله عنهما: When the Prophet صلى الله عليه وسلم returned from the battle of Al-Ahzâb (confederates), he said to us, "None

should offer the *'Asr* prayer but at Banî Quraiza." The *'Asr* prayer became due for some of them on the way. Some of them decided not to offer the *Salât* (prayer) but at Banî Quraiza while others decided to offer the *Salât* on the spot and said that the intention of the Prophet صلى الله عليه وسلم was not what the former party had understood. And when that was told to the Prophet صلى الله عليه وسلم, he did not blame anyone of them. (*Sahîh Al-Bukhâri, Hadîth* No. 67-B , Vol. 2)

الأَحْزَابِ: «لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ» فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ. فَقَالَ بَعْضُهُمْ: لاَ نُصَلِّي حَتَّى نَأْتِيَهَا. وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرَدْ مِنَّا ذٰلِكَ. فَذُكِرَ لِلنَّبِيِّ ﷺ، فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ.

CHAPTER 24. Return of the *Ansâr's* gifts (fruits, trees etc.) by the emigrants when the latter grew rich as a result of conquests.

(٢٤) بَابُ: رَدِّ الْمُهَاجِرِينَ إِلَى الأَنْصَارِ مَنَائِحَهُمْ مِنَ الشَّجَرِ وَالثَّمَرِ حِينَ اسْتَغْنَوْا عَنْهَا بِالْفُتُوحِ

1159. Narrated Ibn Shihâb Az-Zuhri: Anas bin Mâlik رضى الله عنه said, "When the emigrants came to Al-Madîna from Makka, they had nothing whereas the *Ansâr* had land and property. The *Ansâr* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's) mother, Umm Sulaim, who was also the mother of 'Abdullâh bin Abû Talha, gave some date-palms to Allâh's Messenger صلى الله عليه وسلم who gave them to his freed slave-girl (Umm Aiman), who was also the mother of Usâma bin Zaid. When the Prophet صلى الله عليه وسلم finished from the fighting against the people of Khaibar and returned to Al-Madîna, the emigrants returned to the *Ansâr* the fruit gifts which the *Ansâr* had given them. The Prophet صلى الله عليه وسلم also

١١٥٩ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ مِنْ مَكَّةَ، وَلَيْسَ بِأَيْدِيهِمْ، يَعْنِي شَيْئًا؛ وَكَانَتِ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ فَقَاسَمَهُمُ الأَنْصَارُ عَلَى أَنْ يُعْطُوهُمْ ثِمَارَ أَمْوَالِهِمْ كُلَّ عَامٍ، وَيَكْفُوهُمُ الْعَمَلَ وَالْمَؤُونَةَ؛ وَكَانَتْ أُمُّهُ، أُمُّ أَنَسٍ، أُمُّ سُلَيْمٍ، كَانَتْ أُمَّ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، فَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللهِ ﷺ عِذَاقًا، فَأَعْطَاهُنَّ النَّبِيُّ ﷺ أُمَّ أَيْمَنَ مَوْلاَتَهُ، أُمَّ أُسَامَةَ بْنِ زَيْدٍ. وَأَنَّ النَّبِيَّ ﷺ لَمَّا فَرَغَ مِنْ قَتْلِ أَهْلِ خَيْبَرَ، فَانْصَرَفَ إِلَى

returned to Anas's mother the date-palms. Allâh's Messenger صلى الله عليه وسلم gave Umm Aiman other trees from his garden in lieu of the old gift. (*Sahîh Al-Bukhâri, Hadîth* No. 799, Vol. 3)

الْمَدِينَةِ، رَدَّ الْمُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، فَرَدَّ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِذَاقَهَا، وَأَعْطَى رَسُولُ اللهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

1160. Narrated Anas رضي الله عنه : Some (of the *Ansâr*) used to present date-palm trees to the Prophet صلى الله عليه وسلم till Banû Quraiza and Banû An-Nadîr were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet صلى الله عليه وسلم to return some or all the date-palms they had given to him, but the Prophet صلى الله عليه وسلم had given those trees to Umm Aiman. On that, Umm Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet صلى الله عليه وسلم) has given them to me." The Prophet صلى الله عليه وسلم said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allâh," till he gave her ten times the number of her date-palms. (*Sahîh Al-Bukhâri, Hadîth* No. 446, Vol. 5)

١١٦٠ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاَتِ، حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ. وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضَهُ؛ وَكَانَ النَّبِيُّ ﷺ قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ؛ فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي، تَقُولُ: كَلاَّ وَالَّذِي لا إِلَهَ إِلاَّ هُوَ! لاَ يُعْطِيكَهُمْ وَقَدْ أَعْطَانِيهَا. أَوْ كَمَا قَالَتْ. وَالنَّبِيُّ ﷺ يَقُولُ: «لَكِ كَذَا» وَتَقُولُ: كَلاَّ وَاللهِ! حَتَّى أَعْطَاهَا عَشَرَةَ أَمْثَالِهِ، أَوْ كَمَا قَالَ.

CHAPTER 25. To take the food from the enemy-land.

(٢٥) بَابُ: أَخْذِ الطَّعَامِ مِنْ أَرْضِ الْعَدُوِّ

1161. Narrated 'Abdullâh bin Mughaffal رضي الله عنه : While we were beseiging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I

١١٦١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مُغَفَّلٍ رضي الله عنه، قَالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ،

saw the Prophet صلى الله عليه وسلم (standing behind), so I felt embarrassed in front of him. (*Sahîh Al-Bukhâri, Hadîth* No. 381, Vol. 4)

فَنَزَوْتُ لِآخُذَهُ، فَالْتَفَتُّ فَإِذَا النَّبِيُّ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

CHAPTER 26. Sending a letter by the Prophet صلى الله عليه وسلم to Heraclius inviting him to Islâm.

(٢٦) بَابُ: كِتَابِ النَّبِيِّ ﷺ إِلَى هِرَقْلَ يَدْعُوهُ إِلَى الْإِسْلَامِ

1162. Narrated Ibn 'Abbâs رضى الله عنهما : Abû Sufyân narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allâh's Messenger صلى الله عليه وسلم . While I was in Shâm, a letter sent by the Prophet صلى الله عليه وسلم was brought to Heraclius. Dihya Al-Kalbî had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the nation of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' I (Abû Sufyân) replied I (am the nearset relative to to him). So they made me sit infront of him and made my companions sit behind me. Then he called upon his translator and said (to him) 'Tell them (i.e. Abû Sufyân's companions) that I am going to ask him (i.e. Abû Sufyân) regarding the man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his

١١٦٢ - حَدِيثُ أَبِي سُفْيَانَ. عَنِ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنِي أَبُو سُفْيَانَ، مِنْ فِيهِ إِلَى فِيَّ، قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللهِ ﷺ. قَالَ: فَبَيْنَا أَنَا بِالشَّامِ إِذْ جِيءَ بِكِتَابٍ مِنَ النَّبِيِّ ﷺ إِلَى هِرَقْلَ. قَالَ: وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ، فَدَفَعَهُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هِرَقْلَ. قَالَ: فَقَالَ هِرَقْلُ: هَلْ هٰهُنَا أَحَدٌ مِنْ قَوْمِ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالُوا: نَعَمْ. قَالَ: فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ، فَدَخَلْنَا عَلَى هِرَقْلَ، فَأَجْلَسَنَا بَيْنَ يَدَيْهِ؛ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا. فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي. ثُمَّ دَعَا بِتَرْجُمَانِهِ، فَقَالَ: قُلْ لَهُمْ: إِنِّي سَائِلٌ هٰذَا عَنْ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. قَالَ أَبُو

translator, 'Ask him: What is his (i.e. the prophet's) family's status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abû Sufyân added, "By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. to be a Prophet of Allâh, etc.) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abû Sufyân), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one

سُفْيَانَ: وَايْمُ اللهِ! لَوْلاَ أَنْ يُؤْثِرُوا عَلَيَّ الْكَذِبَ لَكَذَبْتُ. ثُمَّ قَالَ لِتُرْجُمَانِهِ: سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ؟ قَالَ: قُلْتُ هُوَ فِينَا ذُو حَسَبٍ. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قَالَ: قُلْتُ: لاَ. فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لاَ. قَالَ: أَيَتَّبِعُهُ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضُعَفَاؤُهُمْ. قَالَ: يَزِيدُونَ أَوْ يَنْقُصُونَ؟ قَالَ: قُلْتُ: لاَ، بَلْ يَزِيدُونَ. قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قَالَ: قُلْتُ: لاَ. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالاً، يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ. قَالَ: فَهَلْ يَغْدِرُ؟ قَالَ: قُلْتُ: لاَ، وَنَحْنُ مِنْهُ فِي هٰذِهِ الْمُدَّةِ لاَ نَدْرِي مَا هُوَ صَانِعٌ فِيهَا. قَالَ: وَاللهِ مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هٰذِهِ. قَالَ: فَهَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لاَ.

ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ، وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا وَسَأَلْتُكَ هَلْ كَانَ

of his fore-fathers been a king, I would have said that he (i.e. Muhammad صلى الله عليه وسلم) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said and your reply was in the negative. Therefore, I took for granted that a man who did not tell lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that

فِي آبَائِهِ مَلِكٌ، فَزَعَمْتَ أَنْ لاَ. فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ آبائِهِ. وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ؟ فَقُلْتَ: بَلْ ضُعَفَاؤُهُمْ. وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لاَ. فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللهِ. وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ فَزَعَمْتَ أَنْ لاَ. وَكَذٰلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ. وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ. وَكَذٰلِكَ الإِيمَانُ حَتَّى يَتِمَّ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ؟ فَزَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالاً، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ. وَكَذٰلِكَ الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ. وَسَأَلْتُكَ هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنَّهُ لاَ يَغْدِرُ. وَكَذٰلِكَ الرُّسُلُ لاَ تَغْدِرُ. وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هٰذَا الْقَوْلَ قَبْلَهُ؟ فَزَعَمْتَ أَنْ لاَ. فَقُلْتُ: لَوْ كَانَ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ: رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَأْمُرُنَا بِالصَّلاَةِ

statement before him, then I would have said that he was but a man copying some sayings which were told before him.' " Abû Sufyân said, "Heraclius then asked, me, 'What does he order you to do?' I said, 'He orders us (to offer) *Salât* (prayer) and (to pay) *Zakat* and to keep good relationships with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, then he is really a Prophet, and I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger صلى الله عليه وسلم and read it, wherein was written:

In the Name of Allâh, the Most Beneficent, the Most Merciful. (This letter is) from Muhammad, the Messenger of Allâh, to Heraclius, the sovereign of Byzantine, peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's Punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allâh's Statement):

'O people of the Scripture (Jews and Chirstians): Come to a word that is just between us and you, that we worship none but Allâh ... bear witness that we are Muslims.' (V.3:64)

وَالزَّكَاةِ وَالصِّلَةِ وَالْعَفَافِ. قَالَ: إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ. وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ. وَلَمْ أَكُ أَظُنُّهُ مِنْكُمْ. وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَأَحْبَبْتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ. قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ ﷺ فَقَرَأَهُ، فَإِذَا فِيهِ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى. أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلَامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ ﴿**قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللهَ**﴾... إِلَى قَوْلِهِ: ﴿**اشْهَدُوا بِأَنَّا مُسْلِمُونَ**﴾».

فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الأَصْوَاتُ عِنْدَهُ، وَكَثُرَ اللَّغَطُ، وَأُمِرَ بِنَا فَأُخْرِجْنَا.

قَالَ: فَقُلْتُ لأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللهِ ﷺ أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللهُ عَلَيَّ الإِسْلَامَ.

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abû Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abû Kabsha[1] (i.e. Muhammad صلى الله عليه وسلم) has become so prominent that even the king Banû Al-Asfar is afraid of him.' So I continued to believe that Allâh's Messenger صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." (*Sahîh Al-Bukhâri, Hadîth* No. 75, Vol. 6)

CHAPTER 28. The Battle of Hunain.

(٢٨) بَابٌ: فِي غَزْوَةِ حُنَيْنٍ

1163. Narrated Abû Ishâq: A man asked Al-Barâ', "O Abû 'Umâra! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allâh! Allâh's Messenger صلى الله عليه وسلم did not flee, but his young unarmed companions passed by the archers of the tribe of Hawâzin and Banî Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet صلى الله عليه وسلم while he was riding his white mule which was being led by his cousin Abû Sufyân bin Al-Hârith bin 'Abdul Muttalib. The Prophet صلى الله عليه وسلم dismounted and invoked Allâh for victory; then he said, 'I am the Prophet without a lie; I am the son of 'Abdul Muttalib,' and then he arranged his companions in rows." (*Sahîh Al-Bukhâri, Hadîth* No. 181, Vol. 4)

١١٦٣ - **حَدِيثُ** الْبَرَاءِ، وَسَأَلَهُ رَجُلٌ: أَكُنْتُمْ فَرَرْتُمْ يَا أَبَا عُمَارَةَ! يَوْمَ حُنَيْنٍ؟ قَالَ: لاَ، وَاللهِ! مَا وَلَّى رَسُولُ اللهِ ﷺ، وَلٰكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسَّرًا لَيْسَ بِسِلاَحٍ، فَأَتَوْا قَوْمًا رُمَاةً، جَمْعَ هَوَازِنَ وَبَنِي نَصْرٍ، مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِئُون فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ، وَهُوَ عَلَى بَغْلَتِهِ الْبَيْضَاءِ. وَابْنُ عَمِّهِ، أَبُو سُفْيَانَ بْنُ الْحارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ؛ فَنَزَلَ وَاسْتَنْصَرَ؛ ثُمَّ قَالَ: «أَنَا النَّبِيُّ لاَ كَذِبْ * أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ». ثُمَّ صَفَّ أَصْحَابَهُ.

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[1] (H.1162) Abû Kabsha was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abû Sufyân out of hostility against the Prophet صلى الله عليه وسلم .

1164. Narrated Abû Ishâq that he heard Al-Barâ' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allâh's Messenger صلى الله عليه وسلم on the day (of the battle) of Hunain?" Al-Barâ' replied, "But Allâh's Messenger صلى الله عليه وسلم did not flee. The people of Hawâzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet صلى الله عليه وسلم riding his white mule while Abû Sufyân was holding its reins, and the Prophet صلى الله عليه وسلم was saying, "I am the Prophet without a lie." (*Sahîh Al-Bukhâri, Hadîth* No. 607, Vol. 5)

١١٦٤ - **حَدِيثُ** الْبَرَاءِ، وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُمْ عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ: لٰكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ. كَانَتْ هَوَازِنُ رُمَاةً، وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا فَأَكْبَبْنَا عَلَى الْغَنَائِمِ، فَاسْتُقْبِلْنَا بِالسِّهَامِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ آخِذٌ بِزِمَامِهَا، وَهُوَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبْ».

CHAPTER 29. The Battle of Tâ'if.

(٢٩) بَاب: غَزْوَةِ الطَّائِفِ

1165. Narrated 'Abdullâh bin 'Amr رضى الله عنهما:[1] When Allâh's Messenger صلى الله عليه وسلم besieged Tâ'if and could not conquer its people, he said, "We will return (to Al-Madîna) if Allâh will." That distressed the companions (of the Prophet صلى الله عليه وسلم) and they said, "Shall we go away without conquering it (i.e. the Fort of Tâ'if)?" Once the Prophet صلى الله عليه وسلم said, "Let us return." Then the Prophet صلى الله عليه وسلم said (to them). "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet صلى الله عليه وسلم said, "We will return (to Al-Madîna) tomorrow if Allâh will." That delighted them, Whereupon the Prophet صلى الله عليه وسلم smiled. (*Sahîh Al-Bukhâri, Hadîth* No. 615, Vol. 5)

١١٦٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: لَمَّا حَاصَرَ رَسُولُ اللهِ ﷺ الطَّائِفَ فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا، قَالَ: «إِنَّا قَافِلُونَ إِنْ شَاءَ اللهُ» فَثَقُلَ عَلَيْهِمْ، وَقَالُوا: نَذْهَبُ وَلَا نَفْتَحُهُ! وَقَالَ مَرَّةً: نَقْفُلُ! فَقَالَ: «اغْدُوا عَلَى الْقِتَالِ» فَغَدَوْا، فَأَصَابَهُمْ جِرَاحٌ. فَقَالَ: «إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللهُ» فَأَعْجَبَهُمْ. فَضَحِكَ النَّبِيُّ ﷺ.

[1] (H.1165) *Fath Al-Bâri* quoted that the narrator was 'Abdullâh bin 'Umar.

CHAPTER 32. Removal of the idols from around the Ka'ba.

(٣٢) بَابُ: إِزَالَةِ الْأَصْنَامِ مِنْ حَوْلِ الْكَعْبَةِ

1166. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم entered Makka and (at that time) there were three hundred and sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falshood or Satan or polytheism etc.) has vanished." (V.17:81) (*Sahîh Al-Bukhâri, Hadîth* No. 658, Vol. 3)

١١٦٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلاثُمِائَةٍ وَسِتُّونَ نُصُبًا، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ، وَجَعَلَ يَقُولُ: ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾ الآيَةَ.

CHAPTER 34. The Treaty of *Hudaibiya* at Hudaibiya.

(٣٤) بَابُ: صُلْحِ الْحُدَيْبِيَةِ فِي الْحُدَيْبِيَةِ

1167. Narrated Al-Barâ' bin 'Âzib رضى الله عنهما : When Allâh's Messenger صلى الله عليه وسلم concluded a peace treaty with the people of Hudaibiya, 'Alî bin Abî Tâlib رضى الله عنه wrote the document and he mentioned in it, "Muhammad, the Messsenger of Allâh صلى الله عليه وسلم." *Al-Mushrikûn*[1] said, "Don't write: 'Muhammad, the Messenger of Allâh, for if you were a Messenger we would not fight with you." Allâh's Messenger صلى الله عليه وسلم asked 'Alî to rub it out, but 'Alî said, "I will not be the person to rub it out." Allâh's Messenger صلى الله عليه وسلم rubbed it out and made peace with them on the condition that the Prophet صلى الله عليه وسلم and his companions would

١١٦٧ - **حَدِيثُ** الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: لَمَّا صَالَحَ رَسُولُ اللهِ ﷺ أَهْلَ الْحُدَيْبِيَةِ، كَتَبَ عَلِيٌّ بَيْنَهُمْ كِتَابًا، فَكَتَبَ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ. فَقَالَ الْمُشْرِكُونَ: لاَ تَكْتُبْ مُحَمَّدٌ رَسُولُ اللهِ، لَوْ كُنْتَ رَسُولاً لَمْ نُقَاتِلْكَ، فَقَالَ لِعَلِيٍّ: «امْحُهُ» فَقَالَ عَلِيٌّ: مَا أَنَا بِالَّذِي أَمْحَاهُ. فَمَحَاهُ رَسُولُ اللهِ ﷺ بِيَدِهِ، وَصَالَحَهُمْ عَلَى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلاثَةَ أَيَّامٍ، وَلاَ يَدْخُلُوهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ

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[1] (H.1167) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

فَسَأَلُوهُ: مَا جُلُبَّانُ السِّلَاحِ؟ فَقَالَ: الْقِرَابُ بِمَا فِيهِ.

enter Makka and stay there for three days, and that they would enter with their weapons encased. (*Sahîh Al-Bukhâri, Hadîth* No. 862, Vol. 3)

١١٦٨ - حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ. عَنْ أَبِي وَائِلٍ، قَالَ: كُنَّا بِصِفِّينَ، فَقَامَ سَهْلُ بْنُ حُنَيْفٍ، فَقَالَ: أَيُّهَا النَّاسُ! اتَّهِمُوا أَنْفُسَكُمْ، فَإِنَّا كُنَّا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا رَسُولَ اللهِ! أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: «بَلَى» فَقَالَ: أَلَيْسَ قَتْلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ؟ قَالَ: «بَلَى» قَالَ: فَعَلَى مَا نُعْطِي الدَّنِيَّةَ فِي دِينِنَا؟ أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللهِ وَلَنْ يُضَيِّعَنِي اللهُ أَبَدًا» فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ ﷺ؛ فَقَالَ: إِنَّهُ رَسُولُ اللهِ وَلَنْ يُضَيِّعَهُ اللهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللهِ ﷺ عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! أَوَ فَتْحٌ هُوَ؟ قَالَ: «نَعَمْ».

1168. Narrated Abû Wâ'il: We were in Siffin and Sahl bin Hanaif got up and said, "O people! Blame yourselves! We were with the Prophet صلى الله عليه وسلم on the day of Hudaibiya, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khattâb came and said, 'O Allâh's Messenger! Aren't we on the right path and our opponents on the wrong?' Allâh's Messenger صلى الله عليه وسلم said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allâh judges between us and them?' Allâh's Messenger صلى الله عليه وسلم said, 'O Ibn Al-Khattâb! I am the Messenger of Allâh and Allâh will never degrade me.' Then 'Umar went to Abû Bakr and told him the same as he had told the Prophet صلى الله عليه وسلم . On that Abû Bakr said (to 'Umar), 'He is the Messenger of Allâh and Allâh will never degrade him.' Then *Surah Al-Fath* (i.e. Victory) was revealed and Allâh's Messenger صلى الله عليه وسلم recited it to the end in front of 'Umar. On that 'Umar asked, 'O Allâh's Messenger! Was it (i.e. the *Hudaibiya* Treaty) a victory?' Allâh's Messenger صلى الله عليه وسلم said, 'Yes.' " (*Sahîh Al-Bukhâri, Hadîth* No. 406, Vol. 4)

CHAPTER 37. The Battle of Uhud.

(٣٧) بَاب: غَزْوَةِ أُحُدٍ

1169. Narrated Sahl bin Sa'd رضى الله عنه that he was asked about the wound of the Prophet صلى الله عليه وسلم on the day (of the battle) of Uhud. He said, "The face of the Prophet صلى الله عليه وسلم was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fâtima عليها السلام washed off the blood while 'Alî held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased." (*Sahîh Al-Bukhâri, Hadîth* No. 159, Vol. 4)

١١٦٩ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ رضي الله عنه، أَنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ. فَقَالَ: جُرِحَ وَجْهُ النَّبِيِّ ﷺ وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ؛ فَكَانَتْ فَاطِمَةُ، عَلَيْهَا السَّلاَمُ، تَغْسِلُ الدَّمَ، وَعَلِيٌّ يُمْسِكُ؛ فَلَمَّا رَأَتْ أَنَّ الدَّمَ لاَ يَزِيدُ إِلاَّ كَثْرَةً، أَخَذَتْ حَصِيرًا فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلْزَقَتْهُ، فَاسْتَمْسَكَ الدَّمُ.

1170. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." (*Sahîh Al-Bukhâri, Hadîth* No. 683, Vol. 4)

١١٧٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ. قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ! اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ».

CHAPTER 38. Allâh's Wrath has become severe on the man who is killed by a Messenger of Allâh.

(٣٨) بَاب: اشْتِدَادِ غَضَبِ اللهِ عَلَى مَنْ قَتَلَهُ رَسُولُ اللهِ ﷺ

1171. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم (pointing to his broken canine tooth) said, "Allâh's Wrath has become severe on the people who harmed His Prophet. Allâh's Wrath has become severe on a man who is killed by a Messenger of Allâh in Allâh's Cause." (*Sahîh Al-Bukhâri, Hadîth* No. 400, Vol. 5)

١١٧١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اشْتَدَّ غَضَبُ اللهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ» يُشِيرُ إِلَى رَبَاعِيَتِهِ «اشْتَدَّ غَضَبُ اللهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ ﷺ فِي سَبِيلِ اللهِ».

CHAPTER 39. About the harm and cruel treatment which the Prophet صلى الله عليه وسلم encountered from *Al-Mushrikûn*[1] and hypocrites.

(٣٩) بَاب: مَا لَقِيَ النَّبِيُّ ﷺ مِنْ أَذَى الْمُشْرِكِينَ وَالْمُنَافِقِينَ

1172. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : Once the Prophet صلى الله عليه وسلم was offering *Salât* (prayer) at the Ka'ba. Abû Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines etc.) of a camel of Banî so-and-so and put it on the back of Muhammad, when he prostrates." The most unfortunate of them got up and brought it. He waited till the Prophet صلى الله عليه وسلم prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allâh's Messenger صلى الله عليه وسلم was in prostration and he did not lift his head up till Fâtima عليها السلام (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allâh! Punish Quraish." So it was hard for Abû Jahl and his companions when the Prophet صلى الله عليه وسلم invoked Allâh against them, as they had a conviction that the prayers and invocations were accepted in this city (Makka). The Prophet صلى الله عليه وسلم said, "O Allâh ! Punish Abû Jahl, 'Utba bin Rabî'a, Shaiba bin Rabî'a, Al Walîd bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abî Mu'ait (and he mentioned the seventh whose name I

١١٧٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ؛ إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلاَنٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ، فَجَاءَ بِهِ، فَنَظَرَ حَتَّى سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ لاَ أُغَيِّرُ شَيْئًا، لَوْ كَانَ لِي مَنَعَةٌ! قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللهِ ﷺ سَاجِدٌ لاَ يَرْفَعُ رَأْسَهُ. حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْكَ بِقُرَيْشٍ» ثَلاَثَ مَرَّاتٍ. فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ. قَالَ: وَكَانُوا يُرَوْنَ أَنَّ الدَّعْوَةَ فِي ذٰلِكَ الْبَلَدِ مُسْتَجَابَةٌ ثُمَّ سَمَّى: «اللَّهُمَّ! عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ» وَعَدَّ السَّابِعَ فَلَمْ يَحْفَظْهُ. قَالَ: فَوَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ

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[1] (Ch.39) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

do not recall). By Allâh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allâh's Messenger صلى الله عليه وسلم in the *Qalîb* (one of the wells) of Badr. (*Sahîh Al-Bukhâri, Hadîth* No. 241, Vol. 1)

رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللهِ ﷺ صَرْعَى فِي الْقَلِيبِ، قَلِيبِ بَدْرٍ.

1173. Narrated 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم that she asked the Prophet صلى الله عليه وسلم, "Have you encountered a day harder than the day (of the battle) of Uhud?" The Prophet صلى الله عليه وسلم replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of *'Aqaba* when I presented myself to Ibn Abd-Yâlail bin 'Abd-Kulâl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on and could not relax till I found myself at Qarn-ath-Tha'âlib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrael (Gabriel) in it. He called me saying, 'Allâh has heard your people's saying to you and what they have replied back to you. Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let *Al-Akhshabain* (i.e. two mountains) fall on them.' " The Prophet صلى الله عليه وسلم said, "No, but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him." (*Sahîh Al-Bukhâri, Hadîth* No. 454, Vol. 4)

١١٧٣ - **حديث** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ. فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ. فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي فَقَالَ: إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! فَقَالَ ذٰلِكَ فِيمَا شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمِ الأَخْشَبَيْنِ؛ فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ، لاَ يُشْرِكُ بِهِ شَيْئًا».

1174. Narrated Jundub bin Sufyân رضى الله عنه: In one of the holy battles a finger of Allâh's Messenger صلى الله عليه وسلم (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allâh's Cause. (*Sahîh Al-Bukhâri, Hadîth* No. 58, Vol. 4)

١١٧٤ - **حَدِيثُ** جُنْدُبِ بْنِ سُفْيَانَ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ فِي بَعْضِ الْمَشَاهِدِ، وَقَدْ دَمِيَتْ إِصْبَعُهُ، فَقَالَ: «هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ * وَفِي سَبِيلِ اللهِ مَا لَقِيتِ!».

1175. Narrated Jundub bin Sufyân رضى الله عنه: Once Allâh's Messenger صلى الله عليه وسلم became sick and could not offer his night prayer (*Tahajjud*) for two or three nights. Then a lady (the wife of Abû Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allâh revealed: 'By the forenoon (after sunrise); and by the night when it is still (or darkens); your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you, nor hated you.' (V.93:1-3) (*Sahîh Al-Bukhâri, Hadîth* No. 475, Vol. 6)

١١٧٥ - **حَدِيثُ** جُنْدُبِ بْنِ سُفْيَانَ رضي الله عنه، قَالَ: اشْتَكَى رَسُولُ اللهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاَثًا. فَجَاءَتِ امْرَأَةٌ، فَقَالَتْ: يَا مُحَمَّدُ! إِنِّي لأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاَثًا. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿**وَالضُّحَى وَاللَّيْلِ إِذَا سَجَى مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى**﴾.

CHAPTER 40. The Prophet صلى الله عليه وسلم invoking Allâh for help and his patience over the harm and cruel behaviour of the hypocrites.

(٤٠) بَابٌ: فِي دُعَاءِ النَّبِيِّ ﷺ إِلَى اللهِ وَصَبْرِهِ عَلَى أَذَى الْمُنَافِقِينَ

1176. Narrated 'Urwa bin Az-Zubair رضى الله عنه: 'Usâma bin Zaid رضى الله عنهما said, "The Prophet صلى الله عليه وسلم rode on a donkey with a saddle, underneath which there was a thick soft *Fadakiya* velvet sheet. Usâma bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin 'Ubâda (who was sick) at the dwelling place of Banî Al-Hârith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet صلى الله عليه وسلم passed by

١١٧٦ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَارًا، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ بْنَ زَيْدٍ، وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ. حَتَّى مَرَّ فِي مَجْلِسٍ فِيهِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ

a gathering in which there were Muslims, *Al-Mushrikûn,* idolaters, and Jews, and among them there was 'Abdullâh bin Ubai bin Salûl, and there was 'Abdullâh bin Rawâha too. When a cloud of dust raised by the animal covered that gathering, 'Abdullâh bin Ubai covered his nose with his *Rida* (sheet) and said (to the Prophet), 'Don't cover us with dust.' The Prophet صلى الله عليه وسلم greeted them and then stopped, dismounted and invited them to Allâh (i.e., to embrace Islâm) and also recited to them the Holy Qur'ân. 'Abdullâh bin Ubai bin Salûl said, 'O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.' On that 'Abdullâh bin Rawâha said, '(O Allâh's Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.' So the Muslims, the *Mushrikûn* and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet صلى الله عليه وسلم kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubâda. He said, 'O Sa'd, didn't you hear what Abû Habbâb said? (He meant 'Abdullâh bin Ubai) He said so-and-so.' Sa'd bin 'Ubâda said, 'O Allâh's Messenger! Excuse and forgive him. By Allâh, Allâh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allâh prevented that with the Truth which He had given you, it choked him, and that was what made him

وَالْمُشْرِكِينَ، عَبَدَةِ الأَوْثَانِ، وَالْيَهُودِ؛ وَفِيهِمْ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ وَفِي الْمَجْلِسِ عَبْدُ اللهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ. فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ: أَيُّهَا الْمَرْءُ! لاَ أَحْسَنَ مِنْ هٰذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلاَ تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ.

قَالَ ابْنُ رَوَاحَةَ: اغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذٰلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى هَمُّوا أَنْ يَتَوَاثَبُوا؛ فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ. فَقَالَ: «أَيْ سَعْدُ! أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ؟» يُرِيدُ عَبْدَ اللهِ بْنَ أُبَيٍّ «قَالَ كَذَا وَكَذَا» قَالَ اعْفُ عَنْهُ يَا رَسُولَ اللهِ! وَاصْفَحْ، فَوَاللهِ! لَقَدْ أَعْطَاكَ اللهُ الَّذِي أَعْطَاكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هٰذِهِ الْبَحْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ. فَلَمَّا رَدَّ اللهُ ذٰلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ، شَرِقَ

behave in the way you saw him behaving.' So the Prophet صلى الله عليه وسلم excused him." (*Sahîh Al-Bukhâri, Hadîth* No. 271, Vol. 8)

بِذٰلِكَ، فَذٰلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعفَا عَنْهُ النَّبِيُّ ﷺ.

1177. Narrated Anas رضى الله عنه : It was said to the Prophet صلى الله عليه وسلم . Would that you see 'Abdullâh bin Ubai. So, the Prophet صلى الله عليه وسلم went to him, riding a donkey, and the Muslims accompanied him, walking on salty, barren land. When the Prophet صلى الله عليه وسلم reached 'Abdullâh bin Ubai, the latter said, "Keep away from me! By Allâh, the bad smell of your donkey has harmed me." On that an *Ansâri* man said (to 'Abdullâh), "By Allâh! The smell of the donkey of Allâh's Messenger صلى الله عليه وسلم is better than your smell." On that a man from 'Abdullâh's tribe got angry for 'Abdullâh's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern): "If two parties or groups from among the believers fall into fighting, then make peace between them both...." (V.49:9) (*Sahîh Al-Bukhâri, Hadîth* No. 856, Vol. 3)

١١٧٧ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللهِ ابْنَ أُبَيٍّ! فَانْطَلَقَ إِلَيْهِ النَّبِيُّ ﷺ، وَرَكِبَ حِمَارًا، فَانْطَلَقَ الْمُسْلِمُونَ يَمْشُونَ مَعَهُ، وَهِيَ أَرْضٌ سَبِخَةٌ. فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ، قَالَ: إِلَيْكَ عَنِّي، وَاللهِ! لَقَدْ آذَانِي نَتْنُ حِمَارِكَ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ مِنْهُمْ: وَاللهِ! لَحِمَارُ رَسُولِ اللهِ ﷺ أَطْيَبُ رِيحًا مِنْكَ. فَغَضِبَ لِعَبْدِ اللهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتَمَا، فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْجَرِيدِ وَالأَيْدِي وَالنِّعَالِ. فَبَلَغَنَا أَنَّهَا أُنْزِلَتْ **﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾**.

CHAPTER 41. Killing of Abû Jahl.

(٤١) بَابُ: قَتْلِ أَبِي جَهْلٍ

1178. Narrated Anas رضى الله عنه : On the day of (the battle of) Badr, the Prophet صلى الله عليه وسلم said, "Who will go and see what has happened to Abû Jahl." Ibn Mas'ûd went and found that the two sons of 'Afrâ' had struck him fatally. 'Abdullâh bin Mas'ûd got hold of his beard and said, "Are you Abû Jahl?"

١١٧٨ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ، يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ، حَتَّى بَرَدَ. فَأَخَذَ بِلِحْيَتِهِ فَقَالَ: أَنْتَ!

He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?" (*Sahîh Al-Bukhâri, Hadîth* No. 301, Vol. 5)

أَبَا جَهْلٍ؟ قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ، أَوْ قَالَ: قَتَلْتُمُوهُ.

CHAPTER 42. Killing of Ka'b bin Al-Ashraf, the *Tâghût* (devil) of Jews.

(٤٢) بَاب: قَتْلِ كَعْبِ بْنِ الأَشْرَفِ طَاغُوتِ الْيَهُودِ

1179. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Who will kill Ka'b bin Al-Ashraf who has hurt Allâh and His Messenger?" Thereupon Muhammad bin Maslama got up saying, "O Allâh's Messenger! Would you like that I kill him?" The Prophet صلى الله عليه وسلم said, "Yes." Muhammad bin Maslama said, "Then allow me to say a thing (i.e. to deceive Ka'b)." The Prophet صلى الله عليه وسلم said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad صلى الله عليه وسلم) demands *Sadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allâh, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me?" They said, "How can we

١١٧٩ - حَدِيث جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللهَ وَرَسُولَهُ» فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: يَا رَسُولَ اللهِ! أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: فَأْذَنْ لِي أَنْ أَقُولَ شَيْئًا. قَالَ: «قُلْ». فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: إِنَّ هٰذَا الرَّجُلَ قَد سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَّانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ. قَالَ: وَأَيْضًا، وَاللهِ لَتَمَلُّنَّهُ. قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ فَلاَ نُحِبُّ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ. وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا أَوْ وَسْقَيْنِ. فَقَالَ: نَعَمْ، ارْهَنُونِي. قَالُوا: أَيَّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهَنُونِي نِسَاءَكُمْ. قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا، وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهَنُونِي أَبْنَاءَكُمْ. قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا،

mortgage our women to you, and you are most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortage our sons to you? Later they would be abused by people's saying that so-and-so has been mortgage for a camel load of food. That would cause us great disgrace, but we will mortgage our weapons to you." Muhammad bin Maslama and his companion promised Ka'b that they or he (Muhammmad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abû Nâ'ila. Ka'b invited them to come into his fort and then he went down to them. His wife asked, "Where are you going at this time?" Ka'b replied, "None but Muhammad bin Maslama and my (foster) brother Abû Nâ'ila have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Muhammad bin Maslama and my foster brother Abû Nâ'ila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two mem. (Some narrators mention the men as Abû 'Abs bin Jabr, Al-Hârith bin Aûs and 'Abbâd bin Bishr.) So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of hi^ head, strike him. I will let you smell his head." (The subnarrator also mentioned) that Muhammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-Ashraf came down to them,

فَيُسَبُّ أَحَدُهُمْ فَيُقَالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ، هٰذَا عَارٌ عَلَيْنَا، وَلٰكِنَّا نَرْهَنُكَ اللَّأْمَةَ (يَعْنِي السِّلاَحَ) فَوَاعَدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلاً وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ. فَدَعَاهُمْ إِلَى الْحِصْنِ، فَنَزَلَ إِلَيْهِمْ؛ فَقَالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هٰذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ. قَالَتْ: أَسْمَعُ صَوْتًا كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ. قَالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعِي أَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ لأَجَابَ. قَالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ. فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعَرِهِ فَأَشَمُّهُ، فَإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ فَدُونَكُمْ فَاضْرِبُوهُ. وَقَالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ. فَنَزَلَ إِلَيْهِمْ مُتَوَشِّحًا، وَهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ. فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحًا، أَيْ أَطْيَبَ. قَالَ: عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ؛ فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشَمَّ رَأْسَكَ؟ قَالَ: نَعَمْ. فَشَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ. ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ. فَلَمَّا اسْتَمْكَنَ مِنْهُ، قَالَ: دُونَكُمْ. فَقَتَلُوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet صلى الله عليه وسلم and informed him. (*Sahîh Al-Bukhâri, Hadîth* No. 369, Vol. 5)

CHAPTER 43. The Battle of Khaibar.

(٤٣) بَابُ: غَزْوَةِ خَيْبَرَ

1180. (Narrated 'Abdul 'Azîz) Anas رضى الله عنه said: When Allâh's Messenger صلى الله عليه وسلم invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allâh's Prophet صلى الله عليه وسلم rode and Abû Talha rode too and I was riding behind Abû Talha. Allâh's Prophet صلى الله عليه وسلم passed through the lanes of Khaibar quickly and my knee was touching the thigh of Allâh's Prophet صلى الله عليه وسلم. Then his thigh was uncovered by the shift of his *Izar* (waist sheet) and I saw the whiteness of the thigh of Allâh's Prophet صلى الله عليه وسلم. When he entered the town, he said, "*Allâhu Akbar*! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came

١١٨٠ - **حَدِيثُ** أَنَسٍ، أَنَّ رَسُولَ اللهِ ﷺ غَزَا خَيْبَرَ. فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ. فَأَجْرَى نَبِيُّ اللهِ ﷺ فِي زُقَاقِ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ، ثُمَّ حَسَرَ الإِزَارَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللهِ ﷺ. فَلَمَّا دَخَلَ الْقَرْيَةَ، قَالَ: «اللهُ أَكْبَرُ! خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلاَثًا. قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ (يَعْنِي

out for their jobs and some of them said, 'Muhammad (has come) along with his army." (Anas) said, "We conquered Khaibar, took the captives and the booty was collected." (*Sahîh Al-Bukhâri, Hadîth* No. 367, Vol. 1)

الْجَيْشَ). قَالَ: فَأَصَبْنَاهَا عَنْوَةً.

1181. Narrated Salama bin Al-Akwa' رضي الله عنه : We went out to Khaibar in the company of the Prophet صلى الله عليه وسلم . While we were proceeding at night, a man from the group said to 'Âmir, "O 'Âmir! Won't you let us hear your poetry?" 'Âmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps saying:

"O Allâh! Without You we would not have been guided on the Right Path; neither would we have given *Sadaqa* (in charity), nor would we have offered *Salât* (prayer). So please forgive us, what we have committed (i.e. our sins); let all of us be sacrificed for Your Cause and send *Sakîna* (i.e. tranquillity and calmness) upon us. To make our feet firm when we meet our enemy, and if they will call us towards an unjust thing, we will refuse. The infidels have made hue and cry to ask others' help against us."

The Prophet صلى الله عليه وسلم on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Âmir bin Al-Akwa'. Then the Prophet صلى الله عليه وسلم said, "May Allâh bestow His Mercy on him." A man amongst the people said, "O Allâh's Prophet! Has (martyrdom) been granted to him.[1]

١١٨١ - **حَدِيثُ** سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَسِرْنَا لَيْلاً، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، لِعَامِرٍ: يَا عَامِرُ! أَلاَ تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلاً شَاعِرًا، فَنَزَلَ يَحْدُو بِالْقَوْمِ، يَقُولُ:

أَللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا
وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
فَاغْفِرْ، فِدَاءً لَكَ، مَا أَبْقَيْنَا
وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِيحَ بِنَا أَبَيْنَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذَا السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الأَكْوَعِ. قَالَ: «يَرْحَمُهُ اللهُ» قَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ اللهِ! لَوْلاَ أَمْتَعْتَنَا بِهِ. فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ حَتَّى

[1] (H.1181) The man, 'Umar inferred from the invocation of the Prophet صلى الله عليه وسلم that 'Âmir would be granted martyrdom.

Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allâh تعالى helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet صلى الله عليه وسلم said, "What are these fires? For cooking what you are making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet صلى الله عليه وسلم said, "Throw away the meat and break the pots!" Some man said, "O Allâh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Âmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allâh's Messenger صلى الله عليه وسلم saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Âmir are lost." The Prophet صلى الله عليه وسلم said, "Whoever says so is mistaken, for 'Âmir has got a double reward." The Prophet صلى الله عليه وسلم raised two fingers and added, "He (i.e. 'Âmir) was a persevering struggler in the Cause of Alllâh, and there are few Arabs who achieved the like of that which (i.e. good deeds) 'Âmir had done." (*Sahîh Al-Bukhâri, Hadîth* No. 509, Vol. 5)

أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ. ثُمَّ إِنَّ اللهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ. فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً. فَقَالَ النَّبِيُّ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَى أَيِّ شَيْءٍ توقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ: «عَلَى أَيِّ لَحْمٍ؟» قَالُوا: لَحْمِ حُمُرِ الإِنْسِيَّةِ. قَالَ النَّبِيُّ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَوْ نُهَرِيقُهَا وَنَغْسِلُهَا؛ قَالَ: «أَوْ ذَاكَ».

فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ. وَيَرْجِعُ ذُبَابُ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ، فَمَاتَ مِنْهُ. قَالَ: فَلَمَّا قَفَلُوا، قَالَ سَلَمَةُ: رَآنِي رَسُولُ اللهِ ﷺ وَهُوَ آخِذٌ بِيَدِي، قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فَدَاكَ أَبِي وَأُمِّي! زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. قَالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قَالَهُ. إِنَّ لَهُ لأَجْرَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ: «إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ».

CHAPTER 44. The Battle of *Al-Ahzâb* and that is the Trench.

(٤٤) بَابُ: غَزْوَةِ الأَحْزَابِ وَهِيَ الْخَنْدَقِ

1182. Narrated Al-Barâ' رضى الله عنه: On the day (of the battle) of *Al-Ahzâb* (i.e. confederates) I saw the Prophet صلى الله عليه وسلم carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allâh!) we would have got no guidance, nor given in charity, nor offered *Salât* (prayer). So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction etc.) upon us." (*Sahîh Al-Bukhâri, Hadîth* No. 90, Vol. 4)

١١٨٢ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ الأَحْزَابِ يَنْقُلُ التُّرابَ، وَقَدْ وَارَى التُّرابُ بَيَاضَ بَطْنِهِ، وَهُوَ يَقُولُ:

«لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا
وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
فَأَنْزِلِ السَّكِينَةَ عَلَيْنَا
وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»

1183. Narrated Sahl bin Sa'd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم came to us while we were digging the trench and carrying out the earth on our backs. Allâh's Messenger صلى الله عليه وسلم then said, "O Allâh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Ansâr*." (*Sahîh Al-Bukhâri, Hadîth* No. 141, Vol.5)

١١٨٣ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَحْفِرُ الْخَنْدَقَ وَنَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا. فَقَالَ رَسُولُ اللهِ ﷺ:

«اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ
فَاغْفِرْ لِلْمُهَاجِرِينَ وَالأَنْصَارِ»

1184. Narrated Anas bin Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "There is no life except the life of the Hereafter; so, O Allâh! Improve and make right the state of the *Ansâr* and the *Muhâjirûn*." (*Sahîh Al-Bukhâri, Hadîth* No.139, Vol. 5)

١١٨٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ
فَأَصْلِحِ الأَنْصَارَ وَالْمُهَاجِرَةَ»

1185. Narrated Anas : On the day (of the battle) of the Trench, the *Ansâr* were saying, "We are those who have given the *Bai'a* (pledge) to Muhammad صلى الله عليه وسلم for *Jihâd* (for ever) as long as we live." The Prophet صلى الله عليه وسلم replied to them, "O Allâh! There is no life except the life of the Hereafter. So honour the *Ansâr* and emigrants with Your Generosity." (*Sahîh Al-Bukhâri, Hadîth* No.208-A, Vol. 4)

١١٨٥ - **حديث** أَنَسٍ رضي الله عنه، قَالَ: كَانَتِ الأَنْصَارُ، يَوْمَ الْخَنْدَقِ، تَقُولُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا
عَلَى الْجِهَادِ مَا حَيِينَا أَبَدَا

فَأَجَابَهُمُ النَّبِيُّ ﷺ، فَقَالَ:

«اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ
فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَهْ»

CHAPTER 45. The Battle of *Dhi-Qarad* and others.

(٤٥) بَابُ: غَزْوَةِ ذِي قَرَدٍ وَغَيْرِهَا

1186. Narrated Salama bin Al-Akwa': Once I went (from Al-Madîna) towards (Al-Ghâba) before the first *Adhân* of the *Fajr* prayer. The she camels of Allâh's Messenger صلى الله عليه وسلم used to graze at a place called Dhî-Qarad. A slave of 'Abdur-Rahmân bin 'Aûf met me (on the way) and said, "The she camels of Allâh's Messenger صلى الله عليه وسلم had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) Ghatafân." I made three loud cries (to the people of Al-Madîna) saying, "O *Sabâhâh*!"[1] I made the people between the two mountains of Al-Madîna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer, and I was saying, "I am the son of Al-Akwa'; and

١١٨٦ - **حديث** سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالأُولَى، وَكَانَتْ لِقَاحُ رَسُولِ اللهِ ﷺ تَرْعَى بِذِي قَرَدٍ، قَالَ: فَلَقِيَنِي غُلاَمٌ لِعَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللهِ ﷺ. قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ. قَالَ: فَصَرَخْتُ ثَلاَثَ صَرَخَاتٍ، يَا صَبَاحَاهْ! قَالَ: فَأَسْمَعْتُ مَا بَيْنَ لاَبَتَي الْمَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ أَخَذُوا يَسْتَقُونَ مِنَ الْمَاءِ، فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي. وَكُنْتُ رَامِيًا، وَأَقُولُ: أَنَا ابْنُ الأَكْوَعْ * الْيَوْمُ يَوْمُ الرُّضَّعِ. وَأَرْتَجِزُ

[1] (H.1186) A call for help.

today will perish the wicked people" I kept on saying like that till I restored the she-camels (of the Prophet صلى الله عليه وسلم). I also snatched thirty *Burda* (i.e. garments) from them. Then the Prophet and the other people come there, and I said, "O Allâh's Prophet! I have stopped the people (of Ghatafân) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet صلى الله عليه وسلم said, "O the son of Al-Akwa'! You have over-powered them, so forgive them." Then we all came back and Allâh's Messenger صلى الله عليه وسلم seated me behind him on his she-camel till we entered Al-Madîna. (*Sahîh Al-Bukhâri, Hadîth* No. 507, Vol. 5)

حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ، وَاسْتَلَبْتُ مِنْهُمْ ثَلاَثِينَ بُرْدَةً. قَالَ: وَجَاءَ النَّبِيُّ ﷺ وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللهِ! قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عِطَاشٌ، فَابْعَثْ إِلَيْهِمِ السَّاعَةَ. فَقَالَ: «يَا ابْنَ الأَكْوَعِ! مَلَكْتَ فَأَسْجِحْ» قَالَ: ثُمَّ رَجَعْنَا، وَيُرْدِفُنِي رَسُولُ اللهِ ﷺ عَلَى نَاقَتِهِ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

CHAPTER 47. Fighting of women along with men.

(٤٧) بَاب: غَزْوَةِ النِّسَاءِ مَعَ الرِّجَالِ

1187. Narrated Anas رضي الله عنه : On the day of the battle of Uhud, the people ran away, leaving the Prophet صلى الله عليه وسلم , but Abû Talha was shielding the Prophet صلى الله عليه وسلم with his shield in front of him. Abû Talha was a strong, experienced archer who used to keep his bow strong and well stretched. On that day he broke two or three bows. If any man passed by carrying a quiver full of arrows, the Prophet صلى الله عليه وسلم would say to him, "Empty it in front of Abû Talha." When the Prophet صلى الله عليه وسلم started looking at the enemy by raising his head, Abû Talha said, "O Allâh's Prophet صلى الله عليه وسلم ! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Âisha, the daughter of Abû

١١٨٧ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ. وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ الْقِدِّ يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا. وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: انْشُرْهَا، لأَبِي طَلْحَةَ. فَأَشْرَفَ النَّبِيُّ ﷺ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللهِ! بِأَبِي أَنْتَ وَأُمِّي! لاَ تُشْرِفْ، يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ.

وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ،

Bakr, and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abû Talha's sword fell from his hand twice or thrice. (*Sahîh Al-Bukhâri, Hadîth* No. 156, Vol. 5)

وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ، إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثًا.

CHAPTER 49. The number of battles waged by the Prophet صلى الله عليه وسلم.

(٤٩) بَابُ: عَدَدِ غَزَوَاتِ النَّبِيِّ ﷺ

1188. Narrated 'Abdullâh bin Yazîd Al-Ansâri that he went out with Al-Barâ' bin 'Âzib, and Zaid bin Arqam رضى الله عنهم and invoked Allâh for rain. He ('Abdullâh bin Yazîd) stood up but not on a pulpit and invoked Allâh for rain and then offered two *Rak'a* with loud recitation without pronouncing *Adhân* or *Iqâma* [Abû Ishâq said that 'Abdullâh bin Yazîd had seen the Prophet صلى الله عليه وسلم (doing the same)]. (*Sahîh Al-Bukhâri, Hadîth* No. 135 (A), Vol. 2)

١١٨٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ يَزِيدَ الأَنْصَارِيِّ، أَنَّهُ خَرَجَ، وَخَرَجَ مَعَهُ الْبَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ رضى الله عنهم، فَاسْتَسْقَى، فَقَامَ بِهِمْ عَلَى رِجْلَيْهِ، عَلَى غَيْرِ مِنْبَرٍ، فَاسْتَغْفَرَ ثُمَّ صَلَّى رَكْعَتَيْنِ، يَجْهَرُ بِالْقِرَاءَةِ، وَلَمْ يُؤَذِّنْ وَلَمْ يُقِمْ.

1189. Narrated Abû Ishâq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many *Ghazwât*[1] did the Prophet صلى الله عليه وسلم undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazwât* did you join him? He replied, "Seventeen."

١١٨٩ - **حَدِيثُ** زَيْدِ بْنِ أَرْقَمَ. عَنْ أَبِي إِسْحٰقَ، قَالَ: كُنْتُ إِلَى جَنْبِ زَيْدِ ابْنِ أَرْقَمَ، فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: تِسْعَ عَشْرَةَ. قِيلَ:

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[1] (H.1189) *Ghazwa:* A holy battle led by the Prophet صلى الله عليه وسلم.

I asked, "Which of these was the first?" He replied, "*Al-'Ushaira* or *Al-Ushair*.". (*Sahîh Al-Bukhâri, Hadîth* No. 285, Vol. 5)

كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ، قُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسَيْرَةُ أَوِ الْعُشَيْرُ.

1190. Narrated Buraida that he fought sixteen *Ghazwât* in the company of Allâh's Messenger صلى الله عليه وسلم. (*Sahîh Al-Bukhâri, Hadîth* No. 749, Vol. 5)

١١٩٠ - **حديث** بُرَيْدَةَ، أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ سِتَّ عَشْرَةَ غَزْوَة.

1191. Narrated Salama bin Al-Akwa' رضى الله عنه : I fought in seven *Ghazwât* in the company of the Prophet صلى الله عليه وسلم and fought in nine battles, fought by armies despatched by the Prophet صلى الله عليه وسلم . Once Abû Bakr was our commander and at another time, Usâma was our commander. (*Sahîh Al-Bukhâri, Hadîth* No. 569, Vol. 5)

١١٩١ - **حديث** سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ تِسْعَ غَزَوَاتٍ: مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ.

CHAPTER 50. The battle of *Dhât-ur-Riqâ'*.

(٥٠) باب: غَزْوَةِ ذَاتِ الرِّقَاعِ

1192. Narrated Abû Mûsa رضى الله عنه : We went out in the company of the Prophet صلى الله عليه وسلم for a *Ghazwa* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin and my nails dropped, and we used to wrap our feet with pieces of cloth, and for this reason the *Ghazwa* was named *Dhât-ur-Riqa'* (lit. 'of the rags') as we wrapped our feet with rags." When Abû Mûsa narrated this (*Hadîth*), he felt regretful to do so and said, "...as if he dislike to disclose his good deed." (*Sahîh Al-Bukhâri, Hadîth* No. 450-B, Vol. 5)

١١٩٢ - **حديث** أَبِي مُوسىٰ رضي الله عنه، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا، وَنَقِبَتْ قَدَمَايَ، وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا.

وَحَدَّثَ أَبُو مُوسىٰ بِهٰذَا، ثُمَّ كَرِهَ ذَاكَ، قَالَ: مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ! كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْءٌ مِنْ عَمَلِهِ أَفْشَاهُ.

33. THE BOOK OF *AL-IMÂRA* (Concerning with ruling etc.)

٣٣ - كِتَابُ الإِمَارَةِ

CHAPTER 1. The Quraish has precedence over the people (as regards the right of ruling) and the Caliphate is the right of the Quraish.

(١) بَابُ: النَّاسِ تَبَعٌ لِقُرَيْشٍ وَالْخِلَافَةُ فِي قُرَيْشٍ

1193. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them." (*Sahîh Al-Bukhâri, Hadîth* No. 700, Vol. 4)

١١٩٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هٰذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِم، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ».

1194. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Authority of ruling will remain with Quraish, even if only two of them remained." (*Sahîh Al-Bukhâri, Hadîth* No. 705, Vol. 4)

١١٩٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يَزَالُ هٰذَا الأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ».

1195. Narrated Jâbir bin Samura رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "There will be twelve Muslim rulers (who will rule all the Islâmic world)." He then said a sentence which I did not hear. My father said he said, "All of them (those rulers) will be from Quraish." (*Sahîh Al-Bukhâri, Hadîth* No. 329, Vol. 9)

١١٩٥ - **حَدِيثُ** جَابِرِ بْنِ سَمُرَةَ، وَأَبِيهِ سَمُرَةَ بْنِ جُنَادَةَ السُّوَائِيِّ. قَالَ جَابِرُ بْنُ سَمُرَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ اثْنَا عَشَرَ أَمِيرًا» فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا. فَقَالَ أَبِي: إِنَّهُ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

CHAPTER 2. To appoint someone as a succeeding caliph or leaving aside the matter of appointment.

(٢) بَابُ: الاسْتِخْلَافِ وَتَرْكِهِ

1196. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: It was said to 'Umar, "Will

١١٩٦ - **حَدِيثُ** عُمَرَ. عَنْ عَبْدِ اللهِ

ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قِيلَ لِعُمَرَ: أَلاَ تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو بَكْرٍ؛ وَإِنْ أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي، رَسُولُ اللهِ ﷺ. فَأَثْنَوْا عَلَيْهِ. فَقَالَ: رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافًا، لاَ لِي وَلاَ عَلَيَّ، لاَ أَتَحَمَّلُهَا حَيًّا وَمَيِّتًا.

you appoint your successor?" 'Umar said, "If I appoint a caliph (as my successor) it is true that somebody who was better then I (i.e., Abû Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allâh's Messenger صلى الله عليه وسلم) did so." On this, the people praised him. 'Umar said, "People are of two kinds: either one who is keen to take over the caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't be able to bear the burden of the caliphate whether I am living or dead.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 325, Vol. 9)

(٣) بَابُ: النَّهْيِ عَنْ طَلَبِ الْإِمَارَةِ وَالْحِرْصِ عَلَيْهَا

CHAPTER 3. It is not allowed to desire for a position of authority and to be covetous for it.

١١٩٧ - **حَدِيثُ** عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ! لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا».

1197. Narrated 'Abdur-Rahmân bin Samura: The Prophet صلى الله عليه وسلم said, "O 'Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh)." (*Sahîh Al-Bukhâri, Hadîth* No. 619, Vol. 8)

١١٩٨ - **حَدِيثُ** أَبِي مُوسىٰ وَمُعَاذِ ابْنِ جَبَلٍ. قَالَ أَبُو مُوسىٰ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ، وَمَعِي رَجُلاَنِ مِنَ

1198. Narrated Abû Burda رضي الله عنه: Abû Mûsa said, "I came to the Prophet صلى الله عليه وسلم along with two men (from the tribe) of Ash'ariyîn, one on my

[1] (H.1196) 'Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

right and the other on my left, while Allâh's Messenger صلى الله عليه وسلم was brushing his teeth (with a *Siwâk*), and both men asked him for some employment. The Prophet صلى الله عليه وسلم said, 'O Abû Mûsa, or said, O 'Abdullâh bin Qais!.' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwâk* being drawn to a corner under his lips, and he صلى الله عليه وسلم said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed, but O Abû Mûsa! or said, 'Abdullâh bin Qais! Go to Yemen.' The Prophet صلى الله عليه وسلم then sent Mu'âdh bin Jabal after him and when Mu'âdh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abû Mûsa. Mu'âdh asked, 'Who is this (man)?' Abû Mûsa said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abû Mûsa requested Mu'âdh to sit down but Mu'âdh said, 'I will not sit down till he has been killed, this is the judgment of Allâh and His Messenger,' and repeated it thrice. Then Abû Mûsa ordered that the man be killed, and he was killed. Abû Mûsa added: Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allâh will reward me for my sleep as well as for my prayers.' " (*Sahîh Al-Bukhâri, Hadîth* No. 58, Vol. 9)

الأَشْعَرِيِّينَ، أَحَدُهُمَا عَنْ يَمِينِي وَالآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللهِ ﷺ يَسْتَاكُ. فَكِلاَهُمَا سَأَلَ، فَقَالَ: «يَا أَبَا مُوسىٰ!» أَوْ «يَا عَبْدَ اللهِ بْنَ قَيْسٍ!» قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ. فَقَالَ: «لَنْ» أَوْ «لاَ نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلٰكِنِ اذْهَبْ أَنْتَ يَا أَبَا مُوسىٰ» أَوْ «يَا عَبْدَ اللهِ بْنَ قَيْسٍ! إِلَى الْيَمَنِ» ثُمَّ اتْبَعَهُ مُعَاذُ بْنُ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً، قَالَ: انْزِلْ. وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ. قَالَ: مَا هٰذَا؟ قَالَ: كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ تَهَوَّدَ. قَالَ: اجْلِسْ. قَالَ: لاَ أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ، ثَلاَثَ مَرَّاتٍ فَأَمَرَ بِهِ فَقُتِلَ. ثُمَّ تَذَاكَرَا قِيَامَ اللَّيْلِ. فَقَالَ أَحَدُهُمَا: أَمَّا أَنَا فَأَقُومُ وَأَنَامُ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

CHAPTER 5. The superiority of a just ruler and demerits of a tyrant ruler, and the exhortation for to be

(٥) بَابُ: فَضِيلَةِ الإِمَامِ الْعَادِلِ وَعُقُوبَةِ الْجَائِرِ وَالْحَثِّ عَلَى الرِّفْقِ بِالرَّعِيَّةِ

kind to one's subjects and prohibition of putting them into hardships.

وَالنَّهْيِ عَنْ إِدْخَالِ الْمَشَقَّةِ عَلَيْهِمْ

1199. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave (*'Abd*) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges." (*Sahîh Al-Bukhâri, Hadîth* No. 730, Vol. 3)

١١٩٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «كُلُّكُمْ رَاعٍ فَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْؤُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْؤُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْؤُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».

1200. Narrated Ma'qil bin Yasâr رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Any *'Abd* (a slave or a man) whom Allâh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 264, Vol. 9)

١٢٠٠ - **حَدِيثُ** مَعْقِلِ بْنِ يَسَارٍ. عَنِ الْحَسَنِ، أَنَّ عُبَيْدَ اللهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنَصِيحَةٍ إِلاَّ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ».

CHAPTER 6. Severe prohibition of *Al-Ghulûl* (stealing from the war booty before its distribution).

(٦) بَابُ: غِلَظِ تَحْرِيمِ الْغُلُولِ

1201. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulûl*,

١٢٠١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ

emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulûl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying; 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (*Sahîh Al-Bukhâri, Hadîth* No. 307, Vol. 4)

الْغُلُولَ، فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، قَالَ: «لاَ أُلْفِيَنَّ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ؛ وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ؛ وَعَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ؛ أَوْ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ».

CHAPTER 7. Prohibition of acceptance of gifts on the part of governmental employees.

(٧) بَابُ: تَحْرِيمِ هَدَايَا الْعُمَّالِ

1202. Narrated Abû Humaid As-Sâ'idî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم employed an employee (to collect *Zakât*). The employee returned after completing his job and said, "O Allâh's Messenger! This (amount of *Zakât*) is for you, and this (other amount) was given to me as a present." The Prophet صلى الله عليه وسلم said to him, "Why didn't you stay at your father's or mother's house

١٢٠٢ - **حَدِيثُ** أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ عَامِلاً، فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، فَقَالَ: يَا رَسُولَ اللهِ! هٰذَا لَكُمْ، وَهٰذَا أُهْدِيَ لِي. فَقَالَ لَهُ: «أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ

and see if you would be given presents or not?" Then in the evening, the Prophet صلى الله عليه وسلم got up after the *Salât* (prayer), and having testified that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and praised and glorified Allâh تعالى as He deserved, and said, "Now then! What about an employee whom we employ and then he comes and says, 'This amount (of *Zakât*) is for you and this (amount) was given to me as a present.' Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. *Zakât*) but will bring it by carrying it over his neck one the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet صلى الله عليه وسلم added, "I have conveyed (Allâh's Message to you)." Abû Humaid said, "Then Allâh's Messenger صلى الله عليه وسلم raised his hands so high that we saw the whiteness of his arm-pits." (*Sahîh Al-Bukhâri, Hadîth* No. 631, Vol. 8)

فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لاَ؟» ثُمَّ قَامَ رَسُولُ اللهِ ﷺ عَشِيَّةً، بَعْدَ الصَّلاَةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ فَيَأْتِينَا فَيَقُولُ: هٰذَا مِنْ عَمَلِكُمْ، وَهٰذَا أُهْدِيَ لِي، أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أَمْ لاَ؟ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لاَ يَغُلُّ أَحَدُكُمْ مِنْهَا شَيْئًا إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ، وَإِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهَا خُوَارٌ، وَإِنْ كَانَتْ شَاةً جَاءَ بِهَا تَيْعَرُ، فَقَدْ بَلَّغْتُ».

فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ حَتَّى إِنَّا لَنَنْظُرُ إِلَى عُفْرَةِ إِبْطَيْهِ.

CHAPTER 8. It is obligatory to be obedient to the ruler except in sinful matters.

(٨) بَابُ: وُجُوبِ طَاعَةِ الْأُمَرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ

1203. Narrated Ibn 'Abbâs رضى الله عنهما : The Verse: 'Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم) and those of you (Muslims) who are in authority...' (V.4:59) was revealed in connection with 'Abdullâh bin Hudhâfa bin Qais bin 'Adi when the Prophet صلى الله عليه وسلم appointed him as the commander of *Sarîya* (army unit).

١٢٠٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضى الله عنهما. ﴿أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ﴾، قَالَ: نَزَلَتْ فِي عَبْدِ اللهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ، إِذْ بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ.

(*Sahîh Al-Bukhâri, Hadîth* No. 108, Vol. 6)

1204. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me. " (*Sahîh Al-Bukhâri, Hadîth* No. 251, Vol. 9)

١٢٠٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَد أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

1205. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allâh), but if an act of disobedience (to Allâh) is imposed, one should not listen to it or obey it." (*Sahîh Al-Bukhâri, Hadîth* No. 258, Vol. 9)

١٢٠٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ؛ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ».

1206. Narrated 'Alî رضي الله عنه : The Prophet صلى الله عليه وسلم sent an army unit (for some campaign) and appointed a man from *Ansâr* as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet صلى الله عليه وسلم order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet صلى الله عليه وسلم to escape from the fire. (How) should we enter it now?" So while they were in

١٢٠٦ - **حَدِيثُ** عَلِيٍّ رضي الله عنه، قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَأَمَّرَ عَلَيْهِمْ رَجُلاً مِنَ الأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ. فَغَضِبَ عَلَيْهِمْ، وَقَالَ: أَلَيْسَ قَدْ أَمَرَ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى. قَالَ: عَزَمْتُ عَلَيْكُمْ لَمَا جَمَعْتُمْ حَطَبًا وَأَوْقَدْتُمْ نَارًا ثُمَّ دَخَلْتُمْ فِيهَا. فَجَمَعُوا حَطَبًا، فَأَوْقَدُوا. فَلَمَّا هَمُّوا بِالدُّخُولِ، فَقَامَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، قَالَ بَعْضُهُمْ: إِنَّمَا تَبِعْنَا النَّبِيَّ ﷺ فِرَارًا مِنَ النَّارِ، أَفَنَدْخُلُهَا؟ فَبَيْنَمَا

that state, the fire extinguished and their (commander's) anger abated. The event was mentioned to the Prophet صلى الله عليه وسلم and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is *Al-Marûf* (Islâmic Monotheism and all that which Islâm orders one to do)." (*Sahîh Al-Bukhâri, Hadîth* No. 259, Vol. 9)

هُمْ كَذٰلِكَ إِذْ خَمَدَتِ النَّارُ، وَسَكَنَ غَضَبُهُ. فَذُكِرَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

1207. Narrated Junâda bin Abî Umaiyya: We entered upon 'Ubâda bin As-Sâmit while he was sick. We said, "May Allâh make you good and healthy. Will you tell us a *Hadîth* you heard from the Prophet صلى الله عليه وسلم and by which Allâh may benefit you?" He said, "The Prophet صلى الله عليه وسلم called us and we gave him the *Bai'a* (pledge) for Islâm, and among the conditions on which he took the *Bai'a* from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease, and to be obedient to the Muslim ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open *Kufr* (disbelief) for which we should have a proof with us from Allâh". (*Sahîh Al-Bukhâri, Hadîth* No. 179, Vol. 9)

١٢٠٧ - **حَدِيثُ** عُبَادَةَ بْنِ الصَّامِتِ. عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، قُلْنَا: أَصْلَحَكَ اللهُ، حَدِّثْ بِحَدِيثٍ يَنْفَعُكَ اللهُ بِهِ، سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ. قَالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعْنَاهُ، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا، أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ «إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ».

CHAPTER 10. Order to fulfil the *Bai'a* (pledge) to the caliph and obey the one who is given the *Bai'a* first.

(١٠) بَابُ: الأَمْرِ بِالْوَفَاءِ بِبَيْعَةِ الْخُلَفَاءِ الأَوَّلِ فَالأَوَّلِ

1208. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The Israelites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place.

١٢٠٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ

There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first.[1] Fulfil their (i.e. the caliphs) rights, for Allâh will ask them about (any short-comings) in ruling those whom Allâh has put under their guardianship." (*Sahîh Al-Bukhâri, Hadîth* No. 661, Vol. 4)

خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لاَ نَبِيَّ بَعْدِي، وَسَيَكُون خُلَفَاءُ فَيَكْثُرُونَ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

1209. Narrated Ibn Mas'ûd رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet صلى الله عليه وسلم asked, "O Allâh's Messenger! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 800, Vol. 4)

١٢٠٩ - **حَدِيثُ** ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَتَكُونُ أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللهِ! فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ».

CHAPTER 11. To be patient when oppressed and given undue preference by the ruler.

(١١) بَابُ: الأَمْرِ بِالصَّبْرِ عِنْدَ ظُلْمِ الْوُلاَةِ وَاسْتِئْثَارِهِمْ

1210. Narrated Usaid bin Hudair رضي الله عنه: A man from the *Ansâr* said, "O Allâh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet صلى الله عليه وسلم said, "After me you will see others given preference to you; so be patient till you meet me at the *Al-Haud* (the tank i.e. *Al-Kauthar*), (on the Day of Resurrection)." (*Sahîh Al-Bukhâri, Hadîth* No. 136, Vol. 5)

١٢١٠ - **حَدِيثُ** أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ، قَالَ: يَا رَسُولَ اللهِ! أَلاَ تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلاَنًا؟ قَالَ: «سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[1] (H.1208) If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'â* by some members of the society, the common Muslims should abide by the *Bai'â* given to the first caliph, for the election of the second is invalid.

CHAPTER 13. Order to stick to the main group of the Muslims during the time of *Al-Fitn* (trials and afflictions etc.) and to be cautious from those inviting people to disbelief.

(١٣) بَابُ: الْأَمْرِ بِلُزُومِ الْجَمَاعَةِ عِنْدَ ظُهُورِ الْفِتَنِ وَتَحْذِيرِ الدُّعَاةِ إِلَى الْكُفْرِ

1211. Narrated Hudhaifa bin Al-Yamân رضي الله عنه : The people used to ask Allâh's Messenger صلى الله عليه وسلم about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allâh's Messenger! We were in ignorance and in evil and Allâh تعالى has bestowed upon us the present good; will there be any evil after this good." He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan*." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good.?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allâh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "O Allâh's Messenger! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allâh while you are still in

١٢١١ - حَدِيثُ حُذَيْفَةَ بْنِ الْيَمَانِ.

عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي. فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللهُ بِهٰذَا الْخَيْرِ، فَهَلْ بَعْدَ هٰذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ» قُلْتُ: وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ» قُلْتُ: فَهَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ، دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا» قُلْتُ: يَا رَسُولَ اللهِ! صِفْهُمْ لَنَا. فَقَالَ: «هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى

that state." (*Sahîh Al-Bukhâri, Hadîth* No. 803, Vol. 4)

يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذٰلِكَ».

1212. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Whoever disapproves of something done by his Muslim ruler, then he should be patient, for whoever disobeys (i.e. goes out and leaves) his Muslim ruler (disunite from him) even for a span will die as those who died in the Pre-Islâmic Period of Ignorance (i.e. as rebellious sinners). (*Sahîh Al-Bukhâri, Hadîth* No. 177, Vol. 9)

١٢١٢ - **حديث** ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ؛ فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً».

CHAPTER 18. It is advisable on the part of any army commander to take the *Bai'a* (pledge) from his troops when intending to fight, and the *Ridwân Bai'a* that was taken (by the Prophet صلى الله عليه وسلم) under the tree.

(١٨) بَابُ: اسْتِحْبَابِ مُبَايَعَةِ الْإِمَامِ الْجَيْشَ عِنْدَ إِرَادَةِ الْقِتَالِ وَبَيَانِ بَيْعَةِ الرِّضْوَانِ تَحْتَ الشَّجَرَةِ

1213. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: On the day of *Al-Hudaibîya*, Allâh's Messenger صلى الله عليه وسلم said to us, "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]." (*Sahîh Al-Bukhâri, Hadîth* No. 475, Vol. 5)

١٢١٣ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ، يَوْمَ الْحُدَيْبِيَةِ: «أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ» وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ. وَلَوْ كُنْتُ أُبْصِرُ الْيَوْمَ لَأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ.

1214. Narrated Sa'îd bin Al-Mûsaiyab that his father said, "I saw the tree (of the *Bai'a Ar-Ridwân*) and when I returned to it later, I was not able to recognize it. (*Sahîh Al-Bukhâri, Hadîth* No. 480, Vol. 5)

١٢١٤ - **حديث** الْمُسَيَّبِ بْنِ حَزْنٍ، قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا.

1215. Narrated Yazîd bin Abî 'Ubaid رضي الله عنه: I said to Salama bin Al-Akwa', "For what did you give the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم on the day of *Al-Hudaibîya*?" He replied, "For death (in the cause of

١٢١٥ - **حديث** سَلَمَةَ بْنِ الْأَكْوَعِ. عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللهِ ﷺ، يَوْمَ الْحُدَيْبِيَةِ؟

Islâm)." (*Sahîh Al-Bukhâri, Hadîth* No. 487, Vol. 5)

قَالَ: عَلَى الْمَوْتِ.

1216. Narrated 'Abdullâh bin Zaid رضي الله عنه that during the period (of the battle) of *Al-Harra*, a person came to him and said, "Ibn Hanzala is taking the *Bai'a* (pledge) from the people for death." He said, "I will never give a *Bai'a* for such a thing to anyone after Allâh's Messenger صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 206, Vol. 4)

١٢١٦ - حَدِيثُ عَبْدِ اللهِ بْنِ زَيْدٍ رضي الله عنه، قَالَ: لَمَّا كَانَ زَمَنُ الْحَرَّةِ، أَتَاهُ آتٍ، فَقَالَ لَهُ: إِنَّ ابْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ. فَقَالَ: لاَ أُبَايِعُ عَلَى هٰذَا أَحَدًا بَعْدَ رَسُولِ اللهِ ﷺ.

CHAPTER 19. Prohibition of returning back to one's native land by an emigrant for the purpose of resettling there.

(١٩) بَابُ: تَحْرِيمِ رُجُوعِ الْمُهَاجِرِ إِلَى اسْتِيطَانِ وَطَنِهِ

1217. Narrated Salama bin al-Akwa' that he visited Al-Hajjâj (bin Yûsuf). Al-Hajjâj said, "O the son of Al-Akwa'! You have turned on your heels (i.e., deserted Islâm) by staying (in the desert) with the bedouins." Salama replied, "No but Allâh's Messenger صلى الله عليه وسلم allowed me to stay with the bedouin in the desert." (*Sahîh Al-Bukhâri, Hadîth* No. 209, Vol. 9)

١٢١٧ - حَدِيثُ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ، فَقَالَ: يَا ابْنَ الأَكْوَعِ! ارْتَدَدْتَ عَلَى عَقِبَيْكَ، تَعَرَّبْتَ؟ قَالَ: لاَ، وَلٰكِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

CHAPTER 20. To give a *Bai'a* (pledge) for Islâm, *Jihâd* and good (deeds) after the conquest of Makka, and no emigration (from Makka) after the conquest of Makka.

(٢٠) بَابُ: الْمُبَايَعَةِ بَعْدَ فَتْحِ مَكَّةَ عَلَى الإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ وَبَيَانِ مَعْنَى لَا هِجْرَةَ بَعْدَ الْفَتْحِ

1218. Narrated Mujâshî' bin Mas'ûd رضي الله عنه: I took Abû Ma'bad to the Prophet صلى الله عليه وسلم in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet صلى الله عليه وسلم said, "Emigration has gone along with its people[1], but I take the *Bai'a* from

١٢١٨ - حَدِيثُ مُجَاشِعِ بْنِ مَسْعُودٍ وَأَبِي مَعْبَدٍ. عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ، قَالَ: انْطَلَقْتُ بِأَبِي مَعْبَدٍ إِلَى النَّبِيِّ ﷺ لِيُبَايِعَهُ عَلَى

[1] (H.1218) Emigration was no longer required after the conquest of Makka. Before that, emigration had been rewardable, but it was not so after the conquest of Makka.

him (i.e. Abû Ma'bad) for Islâm and *Jihâd*." (*Sahîh Al-Bukhâri, Hadîth* No. 599, Vol. 5)

الْهِجْرَةِ، قَالَ: «مَضَتِ الْهِجْرَةُ لأَهْلِهَا، أُبَايِعُهُ عَلَى الإِسْلاَمِ وَالْجِهَادِ» فَلَقِيتُ أَبَا مَعْبَدٍ، فَسَأَلْتُهُ، فَقَالَ: صَدَقَ مُجَاشِعٌ.

1219. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم, on the day of the conquest of Makka said, "There is no emigration (after the conquest), but *Jihâd* and good intentions[1] and when you are called for *Jihâd*, you should immediately respond to the call." (*Sahîh Al-Bukhâri, Hadîth* No. 311, Vol. 4)

١٢١٩ - حَدِيث ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ، يَوْمَ فَتْحِ مَكَّةَ: «لاَ هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

1220. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: A bedouin asked Allâh's Messenger صلى الله عليه وسلم about the emigration. The Prophet صلى الله عليه وسلم said, "May Allâh have mercy on you! The matter of emigration is very hard. Have you got camels.? Do you pay their *Zakât*?" The bedouin said, "Yes, I have camels and I pay their *Zakât*." The Prophet صلى الله عليه وسلم said, "Work beyond the seas and Allâh will not decrease (waste the reward of) any of your good-deeds." (*Sahîh Al-Bukhâri, Hadîth* No. 532, Vol. 2)

١٢٢٠ - حَدِيث أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْهِجْرَةِ، فَقَالَ: «وَيْحَكَ! إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ؛ قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا».

CHAPTER 21. How the women gave the *Bai'a* (pledge) (to the Prophet صلى الله عليه وسلم)

(٢١) بَاب: كَيْفِيَّةِ بَيْعَةِ النِّسَاءِ

1221. Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Whenever believing women came to

١٢٢١ - حَدِيث عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ

[1] (H.1219) i.e. to participate in *Jihâd* when there is a call for it, otherwise you must have intention to participate in *Jihâd* and this intention has the same reward as that of the *Jihâd* itself.

the Prophet صلى الله عليه وسلم as emigrants, he used to test them in accordance with the order of Allâh تعالى : 'O you who believe! If the believing women come to you as emigrants, examine them...' (V.60:10). So if anyone of those believing women accepted the above mentioned condition, she accepted the conditions of faith. When they agreed on those condition, and confessed that with their tongues, Allâh's Messenger صلى الله عليه وسلم would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islâm). 'Âisha added, "By Allâh, the hand of Allâh's Messenger صلى الله عليه وسلم never touched the hand of any woman, but he only used to take their *Bai'a* (pledge), orally. By Allâh, Allâh's Messenger صلى الله عليه وسلم did not take the *Bai'a* (pledge), of the women except in accordance with what Allâh had ordered him. When he accepted their *Bai'a* (pledge), he would say to them, "I have accepted your *Bai'a* (pledge)." (*Sahîh Al-Bukhâri, Hadîth* No. 211, Vol. 7)

الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى النَّبِيِّ ﷺ يَمْتَحِنُهُنَّ بِقَوْلِ اللهِ تَعَالَى ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ إِلَى آخِرِ الآيَةِ.

قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهٰذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ، فَكَانَ رَسُولُ اللهِ ﷺ، إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللهِ ﷺ: «انْطَلِقْنَ، فَقَدْ بَايَعْتُكُنَّ» لاَ، وَاللهِ! مَا مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالْكَلاَمِ، وَاللهِ! مَا أَخَذَ رَسُولُ اللهِ ﷺ عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللهُ، يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: «قَدْ بَايَعْتُكُنَّ» كَلاَمًا.

CHAPTER 22. To give the *Bai'a* (pledge) for to listen and obey (to the ruler) for as much as you can (i.e. whatever is in your ability).

(٢٢) بَابُ: الْبَيْعَةِ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا اسْتَطَاعَ

1222. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: Whenever we gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم for to listen and obey, he used to say to us, "For as much as you can (i.e. whatever is in your ability)." (*Sahîh Al-Bukhâri, Hadîth* No.309, Vol. 9)

١٢٢٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتَ».

CHAPTER 23. The age of maturity.

(٢٣) بَابُ: بَيَانِ سِنِّ الْبُلُوغِ

1223. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم called me

١٢٢٣ - **حَدِيثُ** ابْنِ عَمَرَ رضي الله

to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle). [Nâfi' said, "I went to 'Umar bin 'Abdul 'Aziz who was caliph at the time and related the above narration to him." He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.[1]] (*Sahîh Al-Bukhâri, Hadîth* No. 832, Vol. 3)

عنهما، أَنَّ رَسُولَ اللهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ، فَأَجَازَنِي.

CHAPTER 24. It is forbidden to take the Qur'ân to the land of disbelievers when it is feared that it might fall into their hands.

(٢٤) بَابُ: النَّهْيِ أَنْ يُسَافَرَ بِالْمُصْحَفِ إِلَى أَرْضِ الْكُفَّارِ إِذَا خِيفَ وُقُوعُهُ بِأَيْدِيهِمْ

1224. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the people to travel to a hostile country carrying (copies of) the Qur'ân. (*Sahîh Al-Bukhâri, Hadîth* No. 233, Vol. 4)

١٢٢٤ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ

CHAPTER 25. Race between horses and their training for competition.

(٢٥) بَابُ: الْمُسَابَقَةِ بَيْنَ الْخَيْلِ وَتَضْمِيرِهَا

1225. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم ordered for a horse race; the trained horses were to run from a place called Al-Hafyâ' to Thanîyat Al-Wadâ' and the horses which were not trained were to run from Al-Thanîya to the *Masjid*

١٢٢٥ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَأَمَدُهَا ثَنِيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ

[1] (H.1223) When a Muslim reached the age of fifteen he was regarded as a soldier ready to carry arms when required; on this basis he was given a salary.

(mosque of) Banî Zuraiq. (The subnarrator added): 'Abdullâh was one of those who took part in the race. (*Sahîh Al-Bukhâri, Hadîth* No. 412, Vol. 1)

تُضَمَّرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ بِهَا.

CHAPTER 26. There is goodness in the forelocks of the horses till the Day of Resurrection.

(٢٦) بَابٌ: الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

1226. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Good will remain (as a permanent quality) in the forelocks of horses (for *Jihâd*) till the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 102. Vol. 4)

١٢٢٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

1227. Narrated 'Urwa Al-Bâriqî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Good will remain (as a permanent quality) in the forelocks of horses (for *Jihâd*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world)." (*Sahîh Al-Bukhâri, Hadîth* No. 104, Vol. 4)

١٢٢٧ - **حَدِيثُ** عُرْوَةَ الْبَارِقِيِّ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الأَجْرُ وَالْمَغْنَمُ».

1228. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is blessing in the forelocks of horses (meant for *Jihâd*)." (*Sahîh Al-Bukhâri, Hadîth* No. 103-B, vol. 4)

١٢٢٨ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ».

CHAPTER 28. The superiority of *Jihâd* and going out for Allâh's sake.

(٢٨) بَابٌ: فَضْلِ الْجِهَادِ وَالْخُرُوجِ فِي سَبِيلِ اللهِ

1229. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh assigns for a person who participate (in holy battles) in Allâh's Cause and nothing causes him to do so except belief in Allâh and His Messengers, that he will be recompensed by Allâh

١٢٢٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «انْتَدَبَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، أَنْ أُرْجِعَهُ، بِمَا

either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)." (The Prophet added): "Had I not found it difficult for my followers, then I would not remain behind any *Sarîya* (army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause." (*Sahîh Al-Bukhâri, Hadîth* No. 35, Vol. 1)

نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَه الْجَنَّةَ. وَلَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللهِ، ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ».

1230. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh guarantees him who strives in His Cause, and whose motivation for going out is nothing but *Jihâd* in His Cause and belief in His Words (Islâmic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward or booty." (*Sahîh Al-Bukhâri, Hadîth* No. 352, Vol. 4)

١٢٣٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «تَكَفَّلَ اللهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ الْجِهَادُ فِي سَبِيلِهِ، وَتَصْدِيقُ كَلِمَاتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

1231. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A wound which a Muslim receives in Allâh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk (perfume)." (*Sahîh Al-Bukhâri, Hadîth* No. 238, Vol. 1)

١٢٣١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِي سَبِيلِ اللهِ يَكون يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ الدَّمِ وَالْعَرْفُ عَرْفُ الْمِسْكِ».

CHAPTER 29. The superiority of martyrdom in Allâh's Cause.

(٢٩) بَابُ: فَضْلِ الشَّهَادَةِ فِي سَبِيلِ اللهِ تَعَالَى

1232. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Nobody who enters Paradise likes to

١٢٣٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا أَحَدٌ

go back to the world even if he got everything on the earth, except a *Mujâhid* who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allâh)." (*Sahîh Al-Bukhâri, Hadîth* No. 72, Vol. 4)

يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ، إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ».

1233. Narrated Abû Huraira رضى الله عنه : A man came to Allâh's Messenger صلى الله عليه وسلم and said, "Guide me to such a deed as equals *Jihâd* (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter has gone for *Jihâd*, enter your mosque to perform *Salât* (prayer) without cease and observe *Saum* (fast) and never break your *Saum*?" The man said, "But who can do that?"[1] (*Sahîh Al-Bukhâri, Hadîth* No. 44, Vol. 4)

١٢٣٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ، قَالَ: «لاَ أَجِدُهُ» قَالَ: «هَلْ تَسْتَطِيعُ، إِذَا خَرَجَ الْمُجَاهِدُ، أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلاَ تَفْتُرَ، وَتَصُومَ وَلاَ تُفْطِرَ؟» قَالَ: وَمَنْ يَسْتَطِيعُ ذٰلِكَ؟

CHAPTER 30. The superiority of a single endeavour (of fighting) in Allâh's Cause in the forenoon or in the afternoon.

(٣٠) بَابُ: فَضْلِ الْغُدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللهِ

1234. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A single endeavour (of fighting) in Allâh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it." (*Sahîh Al-Bukhâri, Hadîth* No. 50, Vol. 4)

١٢٣٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[1] (H.1233) Of course, nobody can offer *Salât* (prayer) and observe *Saum* (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihâd* in reward.

1235. Narrated Sahl bin Sa'd رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A single endeavour (of fighting) in Allâh's Cause in the afternoon and in the forenoon is better than the world and whatever is in it." (*Sahîh Al-Bukhâri, Hadîth* No. 52, Vol. 4)

١٢٣٥ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الرَّوْحَةُ وَالْغَدْوَةُ فِي سَبِيلِ اللهِ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا».

1236. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A single endeavour in Allâh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets." (*Sahîh Al-Bukhâri, Hadîth* No. 51, Vol. 4)

١٢٣٦ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ».

CHAPTER 34. The superiority of *Jihâd* and of keeping vigilance over the enemy.

(٣٤) بَابُ: فَضْلِ الْجِهَادِ وَالرِّبَاطِ

1237. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (*Sahîh Al-Bukhâri, Hadîth* No. 45, Vol. 4)

١٢٣٧ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: قِيلَ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللهِ بِنَفْسِهِ وَمَالِهِ» قَالُوا: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَتَّقِي اللهَ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

CHAPTER 35. Two men, both will enter Paradise though one of them (has) killed the other.

(٣٥) بَابُ: بَيَانِ الرَّجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلَانِ الْجَنَّةَ

1238. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh welcomes two men with a smile; one of whom (has) killed the other and both of them enter Paradise. One fights in Allâh's Cause and gets

١٢٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلَانِ الْجَنَّةَ، يُقَاتِلُ هٰذَا فِي

killed. Later on Allâh forgives the killer (i.e. he embraces Islâm and) also gets martyred (in Allâh's Cause)." (*Sahîh Al-Bukhâri, Hadîth* No. 80 (A), Vol. 4)

سَبِيلِ اللهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ».

CHAPTER 38. The superiority of helping a *Ghâzi* (Muslim fighter) with something to ride upon etc. And looking after his family during his absence.

(٣٨) بَابُ: فَضْلِ إِعَانَةِ الْغَازِي فِي سَبِيلِ اللهِ بِمَرْكُوبٍ وَغَيْرِهِ، وَخِلَافَتِهِ فِي أَهْلِهِ بِخَيْرٍ

1239. Narrated Zaid bin Khâlid رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "He who prepares a *Ghâzi* going in Allâh's Cause is (given a reward equal to that of) a *Ghâzi*; and he who looks after properly the dependents of a *Ghâzi* going in Allâh's Cause is (given a reward equal to that of) a *Ghâzi*." (*Sahîh Al-Bukhâri, Hadîth* No. 96, Vol. 4)

١٢٣٩ - **حَدِيثُ** زَيْدِ بْنِ خَالِدٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي سَبِيلِ اللهِ بِخَيْرٍ فَقَدْ غَزَا».

CHAPTER 40. *Jihâd* is not obligatory on those who have a genuine excuse.

(٤٠) بَابُ: سُقُوطِ فَرْضِ الْجِهَادِ عَنِ الْمَعْذُورِينَ

1240. Narrated Al-Barâ' رضي الله عنه : When the Divine Inspiration: "Not equal are those of the believers who sit (at home)..." (V.4:95), was revealed, the Prophet صلى الله عليه وسلم sent for Zaid (bin Thâbit), who came with a shoulder-blade and wrote it (the Verse) on it. Ibn Umm Maktûm complained about his blindness and on that the following revelation came: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives..." (V.4:95) (*Sahîh Al-Bukhâri, Hadîth* No. 84, Vol. 4)

١٢٤٠ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، قَالَ: لَمَّا نَزَلَتْ ﴿**لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ**﴾ دَعَا رَسُولُ اللهِ ﷺ زَيْدًا فَجَاءَ بِكَتِفٍ فَكَتَبَهَا، وَشَكَا ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ، فَنَزَلَتْ ﴿**لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ**﴾.

CHAPTER 41. Proof that a martyr will enter Paradise.

(٤١) بَابُ: ثُبُوتِ الْجَنَّةِ لِلشَّهِيدِ

1241. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Sahîh Al-Bukhâri, Hadîth* No. 377, Vol. 5)

١٢٤١ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

1242. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم sent seventy men from the tribe of Banî Sulaîm to the tribe of Banî 'Âmir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allâh's Messenger صلى الله عليه وسلم (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet صلى الله عليه وسلم , they beckoned to one of their men who stabbed him to death. My maternal uncle said, "*Allâhu Akbar* (Allâh is the Most Great)! By the Lord of the Ka'ba, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a subnarrator said, "I think another man was saved along with him"). Jibrael (Gabriel) عليه السلام informed the Prophet صلى الله عليه وسلم that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us

١٢٤٢ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: بَعَثَ النَّبِيُّ ﷺ أَقْوَامًا مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ، فِي سَبْعِينَ. فَلَمَّا قَدِمُوا، قَالَ لَهُمْ خَالِي: أَتَقَدَّمُكُمْ، فَإِنْ أَمَّنُونِي حَتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللهِ ﷺ. وَإِلاَّ كُنْتُمْ مِنِّي قَرِيبًا. فَتَقَدَّمَ، فَأَمَّنُوهُ. فَبَيْنَمَا يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ، إِذْ أَوْمَؤُوا إِلَى رَجُلٍ مِنْهُمْ، فَطَعَنَهُ فَأَنْفَذَهُ، فَقَالَ: اللهُ أَكْبَرُ! فُزْتُ وَرَبِّ الْكَعْبَةِ! ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ، إِلاَّ رَجُلٌ أَعْرَجُ صَعِدَ الْجَبَلَ. قَالَ هَمَّامٌ (أَحَدُ رِجَالِ السَّنَدِ): فَأُرَاهُ آخَرَ مَعَهُ؛ فَأَخْبَرَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ النَّبِيَّ ﷺ أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ فَرَضِيَ عَنْهُمْ وَأَرْضَاهُمْ. فَكُنَّا نَقْرَأُ - أَنْ بَلِّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا، وَأَرْضَانَا. ثُمَّ نُسِخَ بَعْدُ. فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحًا،

pleased." Later on this Qur'ânic Verse was abrogated (cancelled). The Prophet صلى الله عليه وسلم invoked Allâh for forty days to curse the murderers from the tribe of Ra'l, Dhakwân, Banî Lihyân and Banî 'Usaiya who disobeyed Allâh and His Messenger صلى الله عليه وسلم. (*Sahîh Al-Bukhâri, Hadîth* No. 57, Vol. 4)

عَلَى رِعْلٍ، وَذَكْوَانَ، وَبَنِي لِحْيَانَ، وَبَنِي عُصَيَّةَ الَّذِينَ عَصَوُا اللهَ وَرَسُولَهُ ﷺ.

CHAPTER 42. Whosoever fights that Allâh's Word (i.e. Allâh's Religion of Islâmic Monotheism) should be superior, fights in Allâh's Cause.

(٤٢) بَابٌ: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ

1243. Narrated Abû Mûsa رضي الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allâh's Cause?" The Prophet صلى الله عليه وسلم said, "He who fights that Allâh's Word (i.e. Allâh's Religion of Islâmic Monotheism) should be superior, fights in Allâh's Cause.". (*Sahîh Al-Bukhâri, Hadîth* No. 65, Vol. 4)

١٢٤٣ - **حَدِيثُ** أَبِي مُوسَىٰ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ».

1244. Narrated Abû Mûsa رضي الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "O Allâh's Messenger! What kind of fighting is in Allâh's Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness." The Prophet صلى الله عليه وسلم raised his head (as the questioner was standing) and said, "He who fights that Allâh's Word (i.e. Allâh's Religion of Islâmic Monotheism) should be superior, fights in Allâh's Cause." (*Sahîh Al-Bukhâri, Hadîth* No. 125, Vol. 1)

١٢٤٤ - **حَدِيثُ** أَبِي مُوسَىٰ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! مَا الْقِتَالُ فِي سَبِيلِ اللهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ (قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا) فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

CHAPTER 45. The Prophet's صلى الله عليه وسلم statement: The reward of deeds depends upon intentions and in it are included battles and other (good) deeds.

1245. Narrated 'Umar bin Al-Khattâb رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The (reward of) deeds depend upon the intentions, and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allâh and His Messenger, then his emigration will be considered to be for Allâh and His Messenger, and whoever emigrates for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 680, Vol. 8)

CHAPTER 49. The superiority of naval expedition.

1246. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم used to visit Umm Harâm bint Milhân, who would offer him meals. Umm Harâm was the wife of 'Ubâda bin As-Sâmit. Allâh's Messenger صلى الله عليه وسلم visited her and she provided him with food and started looking for lice in his head[2]. Then Allâh's Messenger صلى الله عليه وسلم slept, and afterwards woke up smiling. Umm Harâm asked, "What causes you to smile, O Allâh's Messenger?" He

(٤٥) بَابُ: قَوْلِهِ ﷺ: إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ، وَأَنَّهُ يَدْخُلُ فِيهِ الْغَزْوُ وَغَيْرُهُ مِنَ الأَعْمَالِ

١٢٤٥ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ؛ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

(٤٩) بَابُ: فَضْلِ الْغَزْوِ فِي الْبَحْرِ

١٢٤٦ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ ابْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللهِ ﷺ، فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ

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[1] (H.1245) In the Hereafter, everyone will be judged according to intentions.

[2] (H.1246) It is evident from the life history of the Prophet صلى الله عليه وسلم that he used to take bath daily even twice daily or more and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

said, "Some of my followers who (in a dream) were displayed before me as fighters in Allâh's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishâq, a subnarrator is not sure as to which expression the Prophet صلى الله عليه وسلم used.) Umm Harâm said, "O Allâh's Messenger! Invoke Allâh تعالى that He makes me one of them." Allâh's Messenger صلى الله عليه وسلم invoked Allâh for her and slept again and woke up smiling. Once again Umm Harâm asked, "What makes you smile, O Allâh's Messenger!" He replied, "Some of my followers were displayed before me as fighters in Allâh's Cause," repeating the same dream. Umm Harâm said, "O Allâh's Messenger invoke Allâh that He makes me one of them." He said, "You are amongst the first ones" It happened that she sailed on the sea during the caliphate of Mu'âwiya bin Abî Sufyân and after she disembarked, she fell down from her riding animal and died. (*Sahîh Al-Bukhâri, Hadîth* No. 47, Vol. 4)

يَضْحَكُ. قَالَتْ: فَقُلْتُ: وَمَا يُضْحِكُكَ؟ يَا رَسُولَ اللهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هٰذَا الْبَحْرِ، مُلُوكًا عَلَى الأَسِرَّةِ» أَوْ «مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهَا رَسُولُ اللهِ ﷺ. ثُمَّ وَضَعَ رَأْسَهُ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: وَمَا يُضْحِكُكَ؟ يَا رَسُولَ اللهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ» كَمَا قَالَ فِي الأَوَّلِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ». فَرَكِبَتِ الْبَحْرَ، فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابَّتِهَا، حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

CHAPTER 51. About the martyrs.

(٥١) بَابُ: بَيَانِ الشُّهَدَاءِ

1247. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allâh تعالى became pleased by his action and forgave him for that." Then (the Prophet صلى الله عليه وسلم) said, "Five are martyrs: One who dies of plague, one who dies of an

١٢٤٧ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ».

ثُمَّ قَالَ: «الشُّهَدَاءُ خَمْسَةٌ:

الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللهِ».

abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allâh's Cause." (*Sahîh Al-Bukhâri, Hadîth* No. 624, Vol. 1)

١٢٤٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

1248. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Plague is a cause of martyrdom of every Muslim (who dies because of it)." (*Sahîh Al-Bukhâri, Hadîth* No. 83, Vol. 4)

(٥٣) بَابُ: قَوْلِهِ ﷺ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ

CHAPTER 53. The statement of the Prophet صلى الله عليه وسلم : A group of my followers will remain victorious and on the right path, their opponents shall not be able to do them any harm.

١٢٤٩ - حَدِيثُ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَزَالُ نَاسٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللهِ وَهُمْ ظَاهِرُونَ».

1249. Narrated Al-Mughîra bin Shu'ba رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There will remain victorious (and on the right path) people from my followers till Allâh's order (the Last Day) comes, and they will still be victorious." (*Sahîh Al-Bukhâri, Hadîth* No. 834, Vol. 4)

١٢٥٠ - حَدِيثُ مُعَاوِيَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللهِ وَهُمْ عَلَى ذٰلِكَ».

1250. Narrated Mu'âwîya رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A group of people amongst my followers will remain obedient to Allâh's Orders [i.e. following strictly Allâh's Book (The Qur'ân) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will desert them and also who will oppose them, till Allâh's Order (the Last Day) comes upon them while they are still on the right path." (*Sahîh Al-Bukhâri, Hadîth* No. 835, Vol. 4)

(٥٥) بَابُ: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

CHAPTER 55. Travelling is a kind of torture and it is advisable for a

traveller to hasten to return to his family after he has done his job.

وَاسْتِحْبَابِ تَعْجِيلِ الْمُسَافِرِ إِلَى أَهْلِهِ بَعْدَ قَضَاءِ شُغْلِهِ

1251. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family." (*Sahîh Al-Bukhâri, Hadîth* No. 31, Vol. 3)

١٢٥١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَىٰ نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ».

CHAPTER 56. It is disliked to return to one's family at night for the one who is coming from a journey.

(٥٦) بَابُ: كَرَاهَةِ الطُّرُوقِ وَهُوَ الدُّخُولُ لَيْلاً لِمَنْ وَرَدَ مِنْ سَفَرٍ

1252. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم never returned to his family from a journey at night. He used to return either in the morning or in the afternoon. (*Sahîh Al-Bukhâri, Hadîth* No. 26, Vol. 3)

١٢٥٢ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَطْرُقُ أَهْلَهُ، كَانَ لاَ يَدْخُلُ إِلاَّ غُدْوَةً أَوْ عَشِيَّةً.

1253. Narrated Jâbir bin 'Abdullâh رضي الله عنهما . We were returning from a *Ghazwa* (holy battle) with the Prophet صلى الله عليه وسلم : When we were about to enter (Al-Madîna), the Prophet صلى الله عليه وسلم said, "Wait so that you may enter (Al-Madîna) at afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region." (*Sahîh Al-Bukhâri, Hadîth* No. 16, Vol. 7)

١٢٥٣ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَفَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةٍ، فَلَمَّا ذَهَبْنَا لِنَدْخُلَ قَالَ: «أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً (أَيْ عِشَاءً) لِكَيْ تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ الْمُغِيبَةُ».

34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.

٣٤ - كِتَابُ الصَّيدِ وَالذَّبَائِحِ وَمَا يُؤكَلُ مِنَ الحَيَوَانِ

CHAPTER 1. Hunting with the help of trained dogs.

(١) بَابُ: الصَّيْدِ بِالْكِلَابِ الْمُعَلَّمَةِ

1254. Narrated 'Adî bin Hâtim رضى الله عنه: I said, "O Allâh's Messenger! We let loose our trained hounds after a game." He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said: "We also hit (the game) with the *Mi'râd*?" He said, "Eat of the game which the Mi'râd kills by piercing its body, but do not eat of the game which is killed by the broad side of the *Mi'râd*." (*Sahîh Al-Bukhâri, Hadîth* No. 386, Vol. 7)

١٢٥٤ - **حديث** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ، قَالَ: «كُلْ مَا أَمْسَكْنَ عَلَيْكَ» قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ» قُلْتُ: وَإِنَّا نَرْمِي بِالْمِعْرَاضِ، قَالَ: «كُلْ مَا خَزَقَ، وَمَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

1255. Narrated 'Adî bin Hâtim رضى الله عنه: I asked Allâh's Messenger صلى الله عليه وسلم, "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allâh, then you can eat what the hounds catches for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for, then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it." (*Sahîh Al-Bukhâri, Hadîth* No. 392, Vol. 7)

١٢٥٥ - **حديث** عَدِيِّ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ، قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الْكِلَابِ. فَقَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَإِنْ قَتَلْنَ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ».

1256. Narrated 'Adî bin Hâtim رضى الله عنه: I asked Allâh's Messenger صلى الله عليه وسلم about *Al-Mi'râd* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron

١٢٥٦ - **حديث** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْمِعْرَاضِ، فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ

used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allâh's Messenger! I release my hound by mentioning the Name of Allâh and find with it at the game, another hound on which I have not mentioned the Name of Allâh, and I do not know which one of them caught the game." Allâh's Messenger صلى الله عليه وسلم said (to him), "Don't eat it, as you have mentioned the Name of Allâh on your hound and not on the other hound." (*Sahîh Al-Bukhâri, Hadîth* No. 270, Vol. 3)

فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ، فَإِنَّهُ وَقِيذٌ» قُلْتُ: يَا رَسُولَ اللهِ! أُرْسِلُ كَلْبِي وَأُسَمِّي، فَأَجِدُ مَعَهُ عَلَى الصَّيْدِ كَلْبًا آخَرَ لَمْ أُسَمِّ عَلَيْهِ، وَلاَ أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: «لاَ تَأْكُلْ. إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى الآخَرِ».

1257. Narrated 'Adî bin Hâtim رضي الله عنه: I asked the Prophet صلى الله عليه وسلم about the game killed by a *Mi'râd*. He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft (i.e. with a hit by its broad side), then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh's Name on (sending) your hound, but you have not mentioned it on some other hound." (*Sahîh Al-Bukhâri, Hadîth* No. 384, vol. 7)

١٢٥٧ - **حَدِيثُ** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ قَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ» وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ فَكُلْ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاةٌ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلاَبِكَ كَلْبًا غَيْرَهُ فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلاَ تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ».

1258. Narrated 'Adî bin Hâtim رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If you let loose your hound after a game and

١٢٥٨ - **حَدِيثُ** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا

mention Allâh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if alongwith your hound, other hounds also joins and Allâh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed the game. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it." (*Sahîh Al-Bukhâri, Hadîth* No. 393, Vol. 7)

أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَأَمْسَكَ وَقَتَلَ فَكُلْ، وَإِنْ أَكَلَ فَلاَ تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ؛ وَإِذَا خَالَطَ كِلاَبًا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهَا فَأَمْسَكْنَ وَقَتَلْنَ فَلاَ تَأْكُلْ، فَإِنَّكَ لاَ تَدْرِي أَيُّهَا قَتَلَ؛ وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلاَّ أَثَرُ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلاَ تَأْكُلْ».

1259. Narrated Abû Tha'laba Al-Khushanî رضى الله عنه : I said, "O Allâh's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound (as well). Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allâh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allâh's Name, eat of it, and if you hunt something

١٢٥٩ - حديث أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، قَالَ: قُلْتُ يَا نَبِيَّ اللهِ! إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِي الْمُعَلَّمِ، فَمَا يَصْلُحُ لِي؟ قَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا، وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ».

with your untrained hound (and get it before it dies and) slaughter it, eat of it." (*Sahîh Al-Bukhâri, Hadîth* No. 387, Vol. 7)

CHAPTER 3. It is unlawful to eat fanged beasts of prey and birds with talons.

(٣) بَابُ: تَحْرِيمِ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ

1260. Narrated Abû Tha'laba رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade the eating of the meat of beasts of prey having fangs. (*Sahîh Al-Bukhâri, Hadîth* No. 438, Vol. 7)

١٢٦٠ - **حَدِيثُ** أَبِي ثَعْلَبَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

CHAPTER 4. It is permissible to eat the animals of water (sea animals) even if they are dead.

(٤) بَابُ: إِبَاحَةِ مَيْتَةِ الْبَحْرِ

1261. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم sent us and we were three-hundred riders under the command of Abû 'Ubaida bin Al-Jarrâh in order to watch the carvan of the Quraish pagans. We stayed at the sea-shore for half-a-month and were struck with such severe hunger that we ate even the *Khabt* (i.e. the leaves of the *Salam*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabt*. Then the sea threw out an animal (i.e. a fish) called *Al-'Anbar* and we ate of that for half-a-month, and rubbed its fat on our bodies till our bodies returned to their orginal state (i.e. became strong and healthy). Abû 'Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyân said, "He took a rib from its parts and fixed it, and then took a man and camel

١٢٦١ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ ثَلاَثَمِائَةِ رَاكِبٍ، أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، نَرْصُدُ عِيرَ قُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ، فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ، فَسُمِّيَ ذَلِكَ الْجَيْشُ جَيْشَ الْخَبَطِ. فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا. فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعًا مِنْ أَضْلاَعِهِ فَنَصَبَهُ، فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ، وَأَخَذَ رَجُلاً وَبَعِيرًا فَمَرَّ تَحْتَهُ.

قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ الْقَوْمِ

and they passed from underneath it (without touching it).]" Jâbir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abû 'Ubaida forbade him to do so. (*Sahîh Al-Bukhâri, Hadîth* No. 647, Vol. 5)

نَحَرَ ثَلاَثَ جَزَائِرَ ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ. ثُمَّ إِنَّ أَبَا عُبَيْدَةَ نَهَاهُ.

CHAPTER 5. Prohibition of eating donkey's meat.

(٥) بَاب: تَحْرِيمِ أَكْلِ لَحْمِ الْحُمُرِ الإِنْسِيَّةِ

1262. Narrated 'Alî bin Abî Tâlib رضي الله عنه : One the day of (the battle of) Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the *Mut'a* (i.e. temporary marriage) and the eating of donkey-meat. (*Sahîh Al-Bukhâri, Hadîth* No. 527, Vol. 5)

١٢٦٢ - **حَدِيثُ** عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ نَهىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الإِنْسِيَّةِ.

1263. Narrated Abû Tha'laba رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم prohibited the eating of donkey's meat. (*Sahîh Al-Bukhâri, Hadîth* No. 435 (A), Vol. 7)

١٢٦٣ - **حَدِيثُ** أَبِي ثَعْلَبَةَ، قَالَ: حَرَّمَ رَسُولُ اللهِ ﷺ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ.

1264. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the eating of donkey-meat. (*Sahîh Al-Bukhâri, Hadîth* No. 529, Vol. 5)

١٢٦٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهىٰ النَّبِيُّ ﷺ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

1265. Narrated Ibn Abî Aûfâ رضي الله عنهما : We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allâh's Messenger صلى الله عليه وسلم made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys.

١٢٦٥ - **حَدِيثُ** ابْنِ أَبِي أَوْفَى رضي الله عنهما، قَالَ: أَصَابَتْنَا مَجَاعَةٌ، لَيَالِيَ خَيْبَرَ، فَلَمَّا كَانَ يَوْمُ خَيْبَرَ، وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ فَانْتَحَرْنَاهَا، فَلَمَّا غَلَتِ الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللهِ ﷺ «أَكْفِئُوا الْقُدُورَ فَلاَ تَطْعَمُوا مِنْ لُحُومِ

We thought that the Prophet صلى الله عليه وسلم prohibited that because the *Khumus* had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them forever.," (The subnarrator added, "I asked Sa'îd bin Jubair who said, 'He has made the eating of donkey's meat illegeal forever.' " (*Sahîh Al-Bukhâri, Hadîth* No. 383, Vol. 4)

الْحُمُرِ شَيْئًا». قَالَ عَبْدُ اللهِ (هُوَ ابْنُ أَبِي أَوْفَى): فَقُلْنَا: إِنَّمَا نَهىٰ النَّبِيُّ ﷺ لأَنَّهَا لَمْ تُخَمَّسْ، قَالَ: وَقَالَ آخَرُونَ: حَرَّمَهَا الْبَتَّةَ.

1266. Narrated Al-Barâ' and 'Abdullâh bin Abî Aufâ رضى الله عنهم that when they were in the company of the Prophet صلى الله عليه وسلم, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet صلى الله عليه وسلم said, "Turn the cooking pots upside down (i.e. throw out the meat)." (*Sahîh Al-Bukhâri, Hadîth* No. 532, Vol. 5)

١٢٦٦ - **حديث** الْبَرَاءِ وَعَبْدِ اللهِ بْنِ أَبِي أَوْفَى رضي الله عنهم، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمُرًا فَطَبَخُوهَا، فَنَادَى مُنَادِي النَّبِيِّ ﷺ: «أَكْفِئُوا الْقُدُورَ».

1267. Narrated Ibn 'Abbâs رضى الله عنهما: I do not know whether the Prophet صلى الله عليه وسلم forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the Day of (the battle of) Khaibar permanently. (*Sahîh Al-Bukhâri, Hadîth* No. 536, Vol. 5)

١٢٦٧ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لاَ أَدْرِي أَنَهىٰ عَنْهُ رَسُولُ اللهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ، لَحْمَ الْحُمُرِ الأَهْلِيَّةِ.

1268. Narrated Salama bin Al-Akwa' رضى الله عنه: On the Day of (the battle of) Khaibar the Prophet صلى الله عليه وسلم saw fires being lighted. He asked, "Why are these fires being lighted" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than

١٢٦٨ - **حديث** سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ رَأَى نِيرَانًا تُوقَدُ يَوْمَ خَيْبَرَ قَالَ: «عَلَى مَا توقَدُ هٰذِهِ النِّيرَانُ؟» قَالُوا: عَلَى الْحُمُرِ الإِنْسِيَّةِ، قَالَ: «اكْسِرُوهَا وَأَهْرِقُوهَا» قَالُوا: أَلاَ نُهَرِيقُهَا وَنَغْسِلُهَا؟ قَالَ:

break them)?" He said, "Wash them?" (*Sahîh Al-Bukhâri, Hadîth* No. 657, Vol. 3)

CHAPTER 6. Eating horse-meat.

1269. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : On the day of (the battle of) Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the eating of donkey-meat and allowed the eating of horse-meat. (*Sahîh Al-Bukhâri, Hadîth* No. 530, Vol. 5)

1270. Narrated Asmâ' bint Abû Bakr رضى الله عنهما : We slaughtered a horse (by *Nahr*) during the lifetime of Allâh's Messenger صلى الله عليه وسلم , and ate it. (*Sahîh Al-Bukhâri, Hadîth* No. 420, Vol. 7)

CHAPTER 7. It is permissible to eat mastigure.

1271. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "I do not eat mastigure (sand lizard), but I do not prohibit its eating." (*Sahîh Al-Bukhâri, Hadîth* No. 444, Vol. 7)

1272. Narrated Ibn 'Umar رضى الله عنهما: Some of the companions of the Prophet صلى الله عليه وسلم including Sa'd, were going to eat meat, but one of the wives of the Prophet صلى الله عليه وسلم called them, saying, "It is the meat of a mastigure (sand lizard)." The people then stopped eating it. On that Allâh's Messenger صلى الله عليه وسلم said, "Carry on eating, for it is lawful." Or said, "There is no harm in eating it, but it is not from my meals." (*Sahîh Al-Bukhâri, Hadîth* No. 372, Vol. 9)

«اغْسِلُوا».

(٦) بَابٌ: فِي أَكْلِ لُحُومِ الْخَيْلِ

١٢٦٩ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ، يَوْمَ خَيْبَرَ، عَنْ لُحُومِ الْحُمُرِ، وَرَخَّصَ فِي الْخَيْلِ.

١٢٧٠ - حَدِيثُ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما، قَالَتْ: نَحَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ، فَرَسًا فَأَكَلْنَاهُ.

(٧) بَابٌ: إِبَاحَةِ الضَّبِّ

١٢٧١ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ النَّبِيُّ ﷺ: «الضَّبُّ، لَسْتُ آكُلُهُ، وَلاَ أُحَرِّمُهُ».

١٢٧٢ - حَدِيثُ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فِيهِمْ سَعْدٌ، فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنَادَتْهُمُ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، إِنَّهُ لَحْمُ ضَبٍّ، فَأَمْسَكُوا. فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا» أَوِ «اطْعَمُوا، فَإِنَّهُ حَلاَلٌ» أَوْ قَالَ: «لاَ بَأْسَ بِهِ وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي».

1273. Narrated Khâlid bin Al-Walîd رضى الله عنه : That he went with Allâh's Messenger صلى الله عليه وسلم to the house of Maimûnah, who was his and Ibn 'Abbâs's aunt. He found with her a roasted mastigure (sand lizard) which her sister Hufaida bint Al-Hârith had brought from Najd. Maimûnah presented the mastigure before Allâh's Messenger صلى الله عليه وسلم who rarely used to eat any (unfamiliar) food, unless it was described and named for him. (But that time) Allâh's Messenger صلى الله عليه وسلم stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allâh's Messenger صلى الله عليه وسلم of what you have presented to him. O Allâh's Messenger! It is the meat of a mastigure." So Allâh's Messenger صلى الله عليه وسلم withdrew his hand from the meat of the mastigure. Khâlid bin Al-Walîd said, "O Allâh's Messenger! Is this unlawful to eat?" Allâh's Messenger صلى الله عليه وسلم replied, "No, but it is not found in the land of my people so I do not like it." Khâlid said, "Then I pulled the mastigure (meat) towards me and ate it while Allâh's Messenger صلى الله عليه وسلم was looking at me." (*Sahîh Al-Bukhâri, Hadîth* No. 303, Vol. 7)

١٢٧٣ - **حديث** خَالِدِ بْنِ الْوَلِيدِ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ، عَلَى مَيْمُونَةَ، وَهِيَ خَالَتُهُ، وَخَالَةُ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا قَدِمَتْ بِهِ أُخْتُهَا، حُفَيْدَةُ بِنْتُ الْحَارِثِ، مِنْ نَجْدٍ. فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللهِ ﷺ. وَكَانَ، قَلَّمَا يُقَدِّمُ يَدَهُ لِطَعَامٍ، حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ. فَأَهْوَى رَسُولُ اللهِ ﷺ، يَدَهُ إِلَى الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَخْبِرْنَ رَسُولَ اللهِ ﷺ، مَا قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يَا رَسُولَ اللهِ! فَرَفَعَ رَسُولُ اللهِ ﷺ، يَدَهُ عَنِ الضَّبِّ. فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللهِ؟ قَالَ: «لاَ، وَلٰكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ»، قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللهِ ﷺ يَنْظُرُ إِلَيَّ.

1274. Narrated Ibn 'Abbâs رضى الله عنهما : My aunt Umm Hufaid, sent some dried yoghurt (butter free), ghee (butter) and mastigure to the Prophet صلى الله عليه وسلم as a gift. The Prophet صلى الله عليه وسلم ate the dried yoghurt and butter but left the mastigure because he disliked it. Ibn 'Abbâs said, "The mastigure was eaten

١٢٧٤ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ، خَالَةُ ابْنِ عَبَّاسٍ، إِلَى النَّبِيِّ ﷺ، أَقِطًا وَسَمْنًا وَأَضُبًّا، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الأَقِطِ وَالسَّمْنِ، وَتَرَكَ الضَّبَّ تَقَذُّرًا.

at the table of Allâh's Messenger صلى الله عليه وسلم and if it had been illegal to eat, it could not have been eaten at the table of Allâh's Messenger صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 749, Vol. 3)

قَالَ ابْنُ عَبَّاسٍ: فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ.

CHAPTER 8. It is permissible to eat locusts.

(٨) بَابُ: إِبَاحَةِ الْجَرَادِ

1275. Narrated Ibn Abî Aufa رضى الله عنهما: We participated with the Prophet صلى الله عليه وسلم in six or seven *Ghazwât* (holy battles). and we used to eat locusts with him. (*Sahîh Al-Bukhâri, Hadîth* No. 403, Vol. 7)

١٢٧٥ - **حَدِيثُ** ابْنِ أَبِي أَوْفَى رضي الله عنهما، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ، سَبْعَ غَزَوَاتٍ، أَوْ سِتًّا، كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ.

CHAPTER 9. It is permissible to eat rabbit (hare).

(٩) بَابُ: إِبَاحَةِ الأَرْنَبِ

1276. Narrated Anas رضى الله عنه: We provoked a rabbit at Mar-az-Zahrân till it started jumping and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abû Talha who slaughtered it and sent its hip or two thighs to Allâh's Messenger صلى الله عليه وسلم. (The narrator confirms that he sent two thighs.) The Prophet صلى الله عليه وسلم accepted that. (The subnarrator asked Anas, "Did the Prophet صلى الله عليه وسلم eat from it?" Anas replied, "He ate from it.") (*Sahîh Al-Bukhâri, Hadîth* No. 746, Vol. 3)

١٢٧٦ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَى الْقَوْمُ فَلَغَبُوا، فَأَدْرَكْتُهَا، فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، وَبَعَثَ بِهَا إِلَى رَسُولِ اللهِ ﷺ بِوَرِكِهَا أَوْ فَخِذَيْهَا فَقَبِلَهُ، وَأَكَلَ مِنْهُ.

CHAPTER 10. It is permissible to make use of things necessary for hunting and chasing, but the use of stones (pebbles) is disapproved.

(١٠) بَابُ: إِبَاحَةِ مَا يُسْتَعَانُ بِهِ عَلَى الاِصْطِيَادِ وَالْعَدُوِّ وَكَرَاهَةِ الْخَذْفِ

1277. Narrated 'Abdullâh bin Maghaffal رضى الله عنه that he saw a man

١٢٧٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مُغَفَّلٍ،

أَنَّهُ رَأَى رَجُلاً يَخْذِفُ؟ فَقَالَ لَهُ: لاَ تَخْذِفْ، فَإِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْخَذْفِ، أَوْ كَانَ يَكْرَهُ الْخَذْفَ. وَقَالَ: «إِنَّهُ لاَ يُصَادُ بِهِ صَيْدٌ وَلاَ يُنْكَى بِهِ عَدُوٌّ، وَلٰكِنَّهَا قَدْ تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ» ثُمَّ رَآهُ بَعْدَ ذٰلِكَ يَخْذِفُ، فَقَالَ لَهُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَىٰ عَنِ الْخَذْفِ أَوْ كَرِهَ الْخَذْفَ، وَأَنْتَ تَخْذِفُ؟ لاَ أُكَلِّمُكَ كَذَا وَكَذَا.

throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allâh's Messenger صلى الله عليه وسلم has forbidden throwing stones, or he used to dislike it." 'Abdullâh added: Throwing stone will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullâh once again saw the man throwing stones. He said, to him, "I tell you that Allâh's Messenger صلى الله عليه وسلم has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such and such a period." (*Sahîh Al-Bukhâri, Hadîth* No. 388, Vol. 7)

(١٢) بَابُ: النَّهْيِ عَنْ صَبْرِ الْبَهَائِمِ

CHAPTER 12. It is forbidden to shoot at an animal that is caged or tied, with an arrow or something else.

١٢٧٨ - **حَدِيثُ** أَنَسٍ، قَالَ: نَهَىٰ النَّبِيُّ ﷺ، أَنْ تُصْبَرَ الْبَهَائِمُ.

1278. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم has forbidden the shooting of tied or confined animals. (*Sahîh Al-Bukhâri, Hadîth* No. 421, Vol. 7)

١٢٧٩ - **حَدِيثُ** ابْنِ عُمَرَ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَمَرُّوا بِفِتْيَةٍ، أَوْ بِنَفَرٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا. وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هٰذَا.

1279. Narrated Sa'îd bin Jubair رضي الله عنه : While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet صلى الله عليه وسلم cursed the one who did so." (*Sahîh Al-Bukhâri, Hadîth* No. 423, Vol. 7)

35.THE BOOK OF *AL-ADÂHI* (Sacrifices) (Animals slaughtered on the day of *'Eid Al-Adha*)

٣٥ - كِتَابُ الْأَضَاحِي

CHAPTER 1. Time for slaughtering sacrifices.

(١) بَابُ: وَقْتِهَا

1280. Narrated Jundab رضي الله عنه : On the day of *Nahr* the Prophet صلى الله عليه وسلم offered *Salât* (prayer) and delivered the *Khutba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before he offered *Salât* should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allâh's Name on it." (*Sahîh Al-Bukhâri, Hadîth* No. 101, Vol. 2)

١٢٨٠ - **حديث** جُنْدَبٍ، قَالَ: صَلَّى النَّبِيُّ ﷺ، يَوْمَ النَّحْرِ ثُمَّ خَطَبَ ثُمَّ ذَبَحَ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكَانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللهِ».

1281. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : An uncle of mine called Abû Burda, slaughtered his sacrifice before the *'Eid* prayer. So Allâh's Messenger صلى الله عليه وسلم said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abû Burda said, "O Allâh's Messenger! I have got a domestic kid." The Prophet صلى الله عليه وسلم said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet صلى الله عليه وسلم added, "Whoever slaughtered his sacrifice before the (*'Eid*) prayer, he only slaughtered for himself, and whoever slaughtered it after the (*'Eid*) prayer, he offered his sacrifice properly and followed the *Sunna* (legal ways) of the Muslims." (*Sahîh Al-Bukhâri, Hadîth* No. 463, Vol. 7)

١٢٨١ - **حديث** الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: ضَحَّى خَالٌ لِي، يُقَالُ لَهُ: أَبُو بُرْدَةَ، قَبْلَ الصَّلاَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «شَاتُكَ شَاةُ لَحْمٍ» فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ عِنْدِي دَاجِنًا جَذَعَةً مِنَ الْمَعَزِ. قَالَ: «اذْبَحْهَا، وَلَنْ تَصْلُحَ لِغَيْرِكَ» ثُمَّ قَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاَةِ فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

1282. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever slaughtered (his sacrifice) before the (*'Eid*) prayer, should slaughter again." A man stood up and said, "This is the

١٢٨٢ - **حديث** أَنَسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيُعِدْ». فَقَامَ رَجُلٌ، فَقَالَ: هٰذَا يَوْمٌ

day on which one has desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet صلى الله عليه وسلم believed him. Then the same man added, "I have a young she goat which is dearer to me than the meat of two sheep." The Prophet صلى الله عليه وسلم permitted him to slaughter it as a sacrifice. I do not know whether that permission was vaild only for him or for others as well. (*Sahîh Al-Bukhâri, Hadîth* No. 74, Vol. 2)

يُشْتَهَىٰ فِيهِ اللَّحْمُ. وَذَكَرَ مِنْ جِيرَانِهِ فَكَأَنَّ النَّبِيَّ ﷺ صَدَّقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ. فَلاَ أَدْرِي أَبَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ، أَمْ لاَ.

1283. Narrated 'Uqba bin 'Âmir رضى الله عنه that the Prophet صلى الله عليه وسلم had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet صلى الله عليه وسلم of it, he said (to him), "Offer it as a sacrifice on your behalf." (*Sahîh Al-Bukhâri, Hadîth* No. 497, Vol. 3)

١٢٨٣ - **حَدِيثُ** عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ، فَبَقِيَ عَتُودٌ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «ضَحِّ أَنْتَ».

CHAPTER 3. Preference of slaughtering the sacrifice with one's own hand mentioning Allâh's Name and *Takbîr (Bismillah Allâh-o-Akbar)*, without deputizing someone else.

(٣) بَابُ: اسْتِحْبَابِ الضَّحِيَّةِ وَذَبْحِهَا مُبَاشَرَةً بِلَا تَوْكِيلٍ، وَالتَّسْمِيَةِ وَالتَّكْبِيرِ

1284. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم offered as sacrifices, two horned rams, black and white in colour. He slaughtered them with his own hands and mentioned Allâh's Name over them and said *Takbîr* (*Bismillah Allah-o-Akbar*) and put his foot on their sides. (*Sahîh Al-Bukhâri, Hadîth* No. 472, Vol. 7)

١٢٨٤ - **حَدِيثُ** أَنَسٍ، قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

CHAPTER 4. It is allowed to slaughter the animal with anything which makes its blood flow, except tooth, nail and bone.

(٤) بَابُ: جَوَازِ الذَّبْحِ بِكُلِّ مَا أَنْهَرَ الدَّمَ إِلَّا السِّنَّ وَالظُّفُرَ وَسَائِرَ الْعِظَامِ

1285. Narrated Râfi' bin Khadîj رضى الله عنه : I said, "O Allâh's Messenger! We are going to face the enemy tomorrow, and we do not have knives." He said,

١٢٨٥ - **حَدِيثُ** رَافِعِ بْنِ خَدِيجٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا لَاقُو

"Hurry up (in slaughtering the animal). If the slaughtering tool causes blood to flow out, and if Allâh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or fingernails. I am telling you why: As for the tooth, it is a bone; and as for the fingernails, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allâh's Messenger صلى الله عليه وسلم said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner." (*Sahîh Al-Bukhâri, Hadîth* No. 417, Vol. 7)

الْعَدُوَّ غَدًا، وَلَيْسَتْ مَعَنَا مُدًى. فَقَالَ: «اعْجَلْ أَوْ أَرِنْ، مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ». وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ، فَحَبَسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِهٰذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوا بِهِ هٰكَذَا».

1286. Narrated 'Abâya bin Rafâ'a bin Râfi' bin Khadîj رضي الله عنه : My grandfather said, "We were in the company of the Prophet صلى الله عليه وسلم at Dhul-Hulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet صلى الله عليه وسلم was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet صلى الله عليه وسلم came) he ordered the pots to be upset[1] and then he distributed the animals (of the booty) regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man shot an arrow at the camel, and Allâh stopped the camel with it. The Prophet صلى الله عليه وسلم said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in

١٢٨٦ - **حَدِيثُ** رَافِعِ بْنِ خَدِيجٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِبِلاً وَغَنَمًا، قَالَ: وَكَانَ النَّبِيُّ فِي أُخْرَيَاتِ الْقَوْمِ، فَعَجِلوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ. فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشَرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ. وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ، فَحَبَسَهُ اللهُ. ثُمَّ قَالَ: «إِنَّ لِهٰذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا». قُلْتُ: إِنَّا نَرْجُو أَوْ نَخَافُ الْعَدُوَّ غَدًا،

[1] (H.1286) The Prophet صلى الله عليه وسلم did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

this way (i.e. shoot it with an arrow)." My grandfather added, "We are afraid that we may meet the enemy tomorrow and have no knives; [we asked the Prophet صلى الله عليه وسلم]: 'Can we slaughter the animals with reeds?' " The Prophet صلى الله عليه وسلم said, "Use whatever causes blood to flow, and eat the animals if the Name of Allâh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails, and I will tell you why: It is because teeth are bones. (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." (*Sahîh Al-Bukhâri, Hadîth* No. 668, Vol. 3)

وَلَيْسَتْ مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ؟ قَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عنْ ذلِكَ أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ».

CHAPTER 5. It was not allowed to eat the meat of sacrifices for more than three days at the beginning of Islâm, but this order was abrogated and now it is allowed.

(٥) بَابُ: مَا كَانَ مِنَ النَّهْيِ عَنْ أَكْلِ لُحُومِ الأَضَاحِي بَعْدَ ثَلاثٍ فِي أَوَّلِ الإِسْلَامِ وَبَيَانِ نَسْخِهِ وَإِبَاحَتِهِ إِلَى مَنْ شَاءَ

1287. Narrated Salim رضي الله عنه : 'Abdullâh bin 'Umar رضي الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم said, 'Eat of the meat of sacrifices (of *'Eid-al-Adha*) for three days.' " When 'Abdullâh departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of *Hadi* (which is regarded as unlawful after the three days of the *'Eid*). (*Sahîh Al-Bukhâri, Hadîth* No. 480, Vol. 7)

١٢٨٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُوا مِنَ الأَضَاحِي ثَلاثًا» وَكَانَ عَبْدُ اللهِ يَأْكُلُ بِالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى مِنْ أَجْلِ لُحُومِ الْهَدْيِ.

1288. Narrated 'Âisha رضي الله عنها : We used to salt some of the meat of sacrifice and present it to the Prophet صلى الله عليه وسلم at Al-Madîna. Once he said, "Do not eat (of that meat) for more then three days." That was not a final order, but (that year) he wanted us to feed of

١٢٨٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنَقْدَمُ بِهِ إِلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ، فَقَالَ: «لاَ تَأْكُلُوا إِلاَّ ثَلاَثَةَ أَيَّامٍ» وَلَيْسَتْ بِعَزِيمَةٍ،

it to others, Allâh knows better. (*Sahîh Al-Bukhâri, Hadîth* No. 477, Vol. 7)

وَلٰكِنْ أَرَادَ أَنْ يُطْعِمَ مِنْهُ، وَاللهُ أَعْلَمُ.

1289. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: We never ate the meat of the *Budn* of Mina for more than three days. Later, the Prophet صلى الله عليه وسلم gave us permission by saying: "Eat and take (meat) with you." So we ate (some) and took (some) with us. (*Sahîh Al-Bukhâri, Hadîth* No. 777, Vol. 2)

١٢٨٩ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى، فَرَخَّصَ لَنَا النَّبِيُّ ﷺ، فَقَالَ: «كُلُوا وَتَزَوَّدُوا» فَأَكَلْنَا وَتَزَوَّدْنَا.

1290. Narrated Salama bin Al-Akwa' رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said, "O Allâh's Messenger! Shall we do as we did last year?" He said, "Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy)." (*Sahîh Al-Bukhâri, Hadîth* No. 476, Vol. 7)

١٢٩٠ - **حَدِيثُ** سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ ضَحَّى مِنْكُمْ فَلاَ يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَفِي بَيْتِهِ مِنْهُ شَيْءٌ» فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ، قَالُوا: يَا رَسُولَ اللهِ! نَفْعَلُ كَمَا فَعَلْنَا عَامَ الْمَاضِي؟ قَالَ: «كُلُوا وَأَطْعِمُوا وَادَّخِرُوا، فَإِنَّ ذٰلِكَ الْعَامَ، كَانَ بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا».

CHAPTER 6. *Al-Far'a*[1] and *Al-'Atîra*[2]

(٦) بَاب: الْفَرْعِ وَالْعَتِيرَةِ

1291. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Neither *Far'a* nor *'Atîra* (is permissible)." *Al-Fara'* was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. (*Sahîh Al-Bukhâri, Hadîth* No. 382, Vol. 7)

١٢٩١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ فَرَعَ وَلاَ عَتِيرَةَ». وَالْفَرَعَ أَوَّلُ النِّتَاجِ كَانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ.

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[1] (Ch.6) *Al-Far'a* may mean one of three things: (a) The first offspring of camels or sheep which the people of the Pre-Islâmic Era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number one wished them to be. (c) A meal given on the occasion of the birth of camels.

[2] (Ch.6) *Al-'Atîra* was a sacrifice which the pagans used to offer to their idols during the month of Rajab.

36. THE BOOK OF DRINKS (*AL-ASHRIBA*)

٣٦ - كِتَابُ الأَشْرِبَةِ

CHAPTER 1. Prohibition of alcoholic liquors, may it be prepared from grapes, raisin, ripe and unripe dates, and other things which may intoxicate.

(١) بَابُ: تَحْرِيمِ الْخَمْرِ وَبَيَانِ أَنَّها تَكُونُ مِنْ عَصِيرِ العِنَبِ وَمِنَ التَّمْرِ وَالْبُسْرِ وَالزَّبِيبِ وَغَيْرِهَا مِمَّا يُسْكِرُ

1292. Narrated 'Alî رضي الله عنه : I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet صلى الله عليه وسلم had given me a she-camel from the *Khumus*. When I intended to marry Fâtima, the daughter of Allâh's Messenger صلى الله عليه وسلم, I had an appointment with a goldsmith from the tribe of Banî Qainuqâ' to go with me to bring *Idhkhir* (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Ansâri* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin 'Abdul-Muttalib who is staying with some *Ansâri* drunks in this house." I went away till I reached the Prophet صلى الله عليه وسلم and Zaid bin Hâritha was with him. The Prophet صلى الله عليه وسلم noticed the effect of what I had suffered on my

١٢٩٢ - **حَدِيثُ** عَلِيٍّ، قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ؛ فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ، بِنْتِ رَسُولِ اللهِ ﷺ، وَاعَدْتُ رَجُلاً صَوَّاغًا، مِنْ بَنِي قَيْنُقَاعٍ، أَنْ يَرْتَحِلَ مَعِي، فَنَأْتِيَ بِإِذْخِرٍ، أَرَدْتُ أَنْ أَبِيعَهُ الصَّوَّاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي؛ فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَيَّ مَتَاعًا مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَايَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، رَجَعْتُ، حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدِ اجْتُبَّ أَسْنِمَتُهُمَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا؛ فَلَمْ أَمْلِكْ عَيْنَيَّ، حِينَ رَأَيْتُ ذٰلِكَ الْمَنْظَرَ مِنْهُمَا. فَقُلْتُ: مَنْ فَعَلَ هٰذَا؟ فَقَالُوا: فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هٰذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ.

فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ، وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. فَعَرَفَ النَّبِيُّ ﷺ، فِي وَجْهِي الَّذِي لَقِيتُ. فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتَيَّ فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا؛ وَهَا هُوَ ذَا، فِي بَيْتٍ مَعَهُ شَرْبٌ. فَدَعَا النَّبِيُّ ﷺ، بِرِدَائِهِ فَارْتَدَى، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ، فَإِذَا هُمْ شَرْبٌ. فَطَفِقَ رَسُولُ اللهِ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ. فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ. فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللهِ ﷺ، ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى وَجْهِهِ؛ ثُمَّ قَالَ حَمْزَةُ: هَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي! فَعَرَفَ رَسُولُ اللهِ ﷺ، أَنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللهِ ﷺ عَلَى عَقِبَيْهِ الْقَهْقَرَى. وَخَرَجْنَا مَعَهُ.

face so the Prophet صلى الله عليه وسلم asked, "What is wrong with you?" I replied, "Allâh's Messenger صلى الله عليه وسلم! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet صلى الله عليه وسلم then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Hâritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allâh's Messenger صلى الله عليه وسلم started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allâh's Messenger صلى الله عليه وسلم and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Hamza then said, "Aren't you (all) but the slaves of my father?" Allâh's Messenger صلى الله عليه وسلم realised that he was drunk, so Allâh's Messenger صلى الله عليه وسلم retreated, and we went out with him. (*Sahîh Al-Bukhâri, Hadîth* No. 324, Vol. 4)

١٢٩٣ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كُنْتُ سَاقِيَ الْقَوْمِ، فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ. فَأَمَرَ رَسُولُ اللهِ ﷺ مُنَادِيًا يُنَادِي: «أَلَا

1293. Narrated Anas رضي الله عنه: I was the butler in the house of Abû Talha, and in those days drinks were prepared from dates. Allâh's Messenger صلى الله عليه وسلم ordered somebody to announce that

alcoholic drinks had been prohibited. Abû Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madîna. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came: 'Those who believe and do righteous good deeds, there is no sin for what they ate (in the past)...' (V.5:93) (*Sahîh Al-Bukhâri, Hadîth* No. 644, Vol. 3)

إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ» قَالَ: فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا. فَخَرَجْتُ فَهَرَقْتُهَا، فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ. فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ. فَأَنْزَلَ اللهُ ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ الآية.

CHAPTER 5. It is disliked to prepare *Nabîdh* by mixing dry grapes (raisin) and dates.

(٥) بَابُ: كَرَاهَةِ انْتِبَاذِ التَّمْرِ وَالزَّبِيبِ مَخْلُوطَيْنِ

1294. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates. (*Sahîh Al-Bukhâri, Hadîth* No. 506, Vol. 7)

١٢٩٤ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: نَهَى النَّبِيُّ ﷺ، عَنِ الزَّبِيبِ وَالتَّمْرِ وَالْبُسْرِ وَالرُّطَبِ.

1295. Narrated Abû Qatâda رضى الله عنه : The Prophet صلى الله عليه وسلم forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh.) (*Sahîh Al-Bukhâri, Hadîth* No. 507, Vol. 7)

١٢٩٥ - **حَدِيثُ** أَبِي قَتَادَةَ، قَالَ: نَهَى النَّبِيُّ ﷺ، أَنْ يَجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ، وَالتَّمْرِ وَالزَّبِيبِ، وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ.

CHAPTER 6. It is forbidden to prepare *Nabîdh* in vessels called *Al-Muzaffat*, *Ad-Dubbâ'*, *Al-Hantam* and *An-Naqîr*[1] and the fact that this

(٦) بَابُ: النَّهْيِ عَنِ الانْتِبَاذِ فِي الْمُزَفَّتِ وَالدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَبَيَانِ

[1] (Ch.6) *Ad-Dubbâ'*, *Al-Muzzaffat, Al-Hantam* and *An-Naqîr* are four different containers in which wine used to be prepared. *Ad-Dubbâ'* is the empty skin of gourd; *Al-Muzzaffat* is a

أَنَّهُ مَنْسُوخٌ وَأَنَّهُ الْيَوْمَ حَلاَلٌ مَا لَمْ يَصِرْ مُسْكِرًا

***Nabîdh* drinking order was abrogated and today it is legal to drink it as long as it does not turn into intoxicant.**

١٢٩٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ تَنْتَبِذُوا فِي الدُّبَّاءِ وَلاَ فِي الْمُزَفَّتِ».

1296. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Neither make drinks in *Ad-Dubbâ'* nor in *Al-Muzaffat*." (*Sahîh Al-Bukhâri, Hadîth* No. 492-B, Vol. 7)

١٢٩٧ - حَدِيثُ عَلِيٍّ رضي الله عنه، قَالَ: نَهَى النَّبِيُّ ﷺ، عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

1297. Narrated 'Alî : The Prophet صلى الله عليه وسلم forbade the use of *Ad-Dubbâ'* and *Al-Muzaffat*. (*Sahîh Al-Bukhâri, Hadîth* No. 498, Vol. 7)

١٢٩٨ - حَدِيثُ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ. عَنْ إِبْرَاهِيمَ، قُلْتُ لِلأَسْوَدِ: هَلْ سَأَلْتَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فِيهِ؟ فَقَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! عَمَّا نَهَى النَّبِيُّ ﷺ أَنْ يُنْتَبَذَ فِيهِ؟ قَالَتْ: نَهَانَا فِي ذَلِكَ، أَهْلَ الْبَيْتِ، أَنْ نَنْتَبِذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ. قُلْتُ: أَمَا ذَكَرَتِ الْجَرَّ وَالْحَنْتَمَ؟ قَالَ: إِنَّمَا أُحَدِّثُكَ مَا سَمِعْتُ؛ أُحَدِّثُ مَا لَمْ أَسْمَعْ؟

1298. Narrated Ibrâhîm رضي الله عنه : I asked Al-Aswad, "Did you ask 'Âisha (mother of the Believers) about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the Believers! What containers did the Prophet صلى الله عليه وسلم forbid to use for preparing (non-alcoholic) drinks?' She said, "The Prophet صلى الله عليه وسلم forbade us (his family) to prepare (non-alcoholic) drinks in *Ad-Dubbâ'* and *Al-Muzaffat*." I asked, "Didn't you mention *Al-Jar* and *Al-Hantam*?" She said, "I (only) tell what I have heard; shall I tell you what I have not heard?" (*Sahîh Al-Bukhâri, Hadîth* No. 500, Vol. 7)

١٢٩٩ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «... وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ».

1299. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "I forbid you to use *Ad-Dubbâ', Al-Hantam, An-Naqîr* and *Muzaffat* [all those are the names of pots (utensils) used for

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bowl coated with pitch; *Al-Hantam* is a kind of jar; and *An-Naqîr* is a piece of date-palm trunk, hollowed out in the shape of a bowl.

preparing alcoholic drinks]." (*Sahîh Al-Bukhâri, Hadîth* No. 482, Vol. 2)

1300. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : When the Prophet صلى الله عليه وسلم forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet صلى الله عليه وسلم , "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch. (*Sahîh Al-Bukhâri, Hadîth* No. 497, Vol. 7)

١٣٠٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ: لَمَّا نَهَى النَّبِيُّ ﷺ، عَنِ الأَسْقِيَةِ، قِيلَ لِلنَّبِيِّ ﷺ: لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً فَرَخَّصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ.

CHAPTER 7. Every intoxicant disturbs the mind and everything that disturbs the mind is unlawful.

(٧) بَابُ: بَيَانِ أَنَّ كُلَّ مُسْكِرٍ خَمْرٌ وَأَنَّ كُلَّ خَمْرٍ حَرَامٌ

1301. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, "All drinks producing intoxication are *Harâm* (prohibited) to drink." (*Sahîh Al-Bukhâri, Hadîth* No. 243, Vol. 1)

١٣٠١ - **حَدِيثُ** عَائِشَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

1302. Narrated Abû Burda رضي الله عنه that the Prophet صلى الله عليه وسلم sent his father, (Abû Mûsa) and Mu'âdh to Yemen and said to both of them, "Facilitate things for the people. (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them (i.e. make them to run away from Islâm) and both of you should obey each other." Abû Mûsa said, "O Allâh's Prophet صلى الله عليه وسلم! In our land there is an alcoholic drink (prepared) from barley called *Al-Mizr*, and another (prepared) from honey called *Al-Bit'*." The Prophet صلى الله عليه وسلم said, "All intoxicants are prohibited." (*Sahîh Al-Bukhâri, Hadîth* No. 632, Vol. 5)

١٣٠٢ - **حَدِيثُ** أَبِي مُوسَى وَمُعَاذٍ. بَعَثَ النَّبِيُّ ﷺ، أَبَا مُوسَى وَمُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعَا». فَقَالَ أَبُو مُوسَى: يَا نَبِيَّ اللهِ! إِنَّ أَرْضَنَا بِهَا شَرَابٌ مِنَ الشَّعِيرِ، الْمِزْرُ؛ وَشَرَابٌ مِنَ الْعَسَلِ، الْبِتْعُ. فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

CHAPTER 8. The punishment for one who drinks (of alcoholic liquors) if he does not stop it and repent, that he will be prohibited from its drinking in the Hereafter.

(٨) بَابُ: عُقُوبَةِ مَنْ شَرِبَ الْخَمْرَ إِذَا لَمْ يَتُبْ مِنْهَا بِمَنْعِهِ إِيَّاهَا فِي الآخِرَةِ

1303. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in this world and does not repent from it [i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him (before his death)], will be deprived of it in the Hereafter." (*Sahîh Al-Bukhâri, Hadîth* No. 481, Vol. 7)

١٣٠٣ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الآخِرَةِ».

CHAPTER 9. It is permissible to drink *Nabîdh* which is not strong and has not turned into intoxicant.

(٩) بَابُ: إِبَاحَةِ النَّبِيذِ الَّذِي لَمْ يَشْتَدَّ وَلَمْ يَصِرْ مُسْكِرًا

1304. Narrated Sahl bin Sa'd رضي الله عنه : Abû Usaid As-Sâ'idî invited Allâh's Messenger صلى الله عليه وسلم to his wedding party, and his wife who was the bride, served them on that day. Do you know what drink she gave Allâh's Messenger صلى الله عليه وسلم ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates). (*Sahîh Al-Bukhâri, Hadîth* No. 105, Vol. 7)

١٣٠٤ - **حديث** سَهْلِ بْنِ سَعْدٍ، قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ ﷺ، فِي عُرْسِهِ، وَكَانَتِ امْرَأَتُهُ، يَوْمَئِذٍ، خَادِمَهُمْ، وَهِيَ الْعَرُوسُ. قَالَ سَهْلٌ: تَدْرُونَ مَا سَقَتْ رَسُولَ اللهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

1305. Narrated Sahl رضي الله عنه : When Abû Usaid As-Sâ'idî got married, he invited the Prophet صلى الله عليه وسلم and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet صلى الله عليه وسلم had finished his food, she provided him with that drink (of soaked dates). (*Sahîh Al-Bukhâri, Hadîth* No. 111. Vol. 7)

١٣٠٥ - **حديث** سَهْلٍ، قَالَ: لَمَّا عَرَّسَ أَبُو أُسَيْدٍ السَّاعِدِيُّ، دَعَا النَّبِيَّ ﷺ، وَأَصْحَابَهُ. فَمَا صَنَعَ لَهُمْ طَعَامًا وَلاَ قَرَّبَهُ إِلَيْهِمْ، إِلاَّ امْرَأَتُهُ، أُمُّ أُسَيْدٍ. بَلَّتْ تَمَرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ اللَّيْلِ، فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَمَاثَتْهُ لَهُ، فَسَقَتْهُ، تُتْحِفُهُ بِذٰلِكَ.

1306. Narrated Sahl bin Sa'd رضى الله عنه: An Arab lady was mentioned to the Prophet صلى الله عليه وسلم so he asked Abû Usaid As-Sâ'idî to send for her, and he sent for her and she came and stayed in the castle of Banî Sâ'ida. The Prophet صلى الله عليه وسلم came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet صلى الله عليه وسلم spoke to her, she said, "I seek refuge with Allâh from you." He said, "I grant you refuge from me." They said to her, "Do you know who he is?" She said, "No." They said, "He is Allâh's Messenger صلى الله عليه وسلم who has come to demand your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet صلى الله عليه وسلم and his companions went towards the shed of Banî Sâ'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The subnarrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Aziz requested Sahl to give it to him as a present, and he gave it to him as a present. (*Sahîh Al-Bukhâri, Hadîth* No. 541, Vol. 7)

١٣٠٦ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيْهَا؛ فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَنَزَلَتْ فِي أُجُمِ بَنِي سَاعِدَةَ. فَخَرَجَ النَّبِيُّ ﷺ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيْهَا، فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا. فَلَمَّا كَلَّمَهَا النَّبِيُّ ﷺ، قَالَتْ: أَعُوذُ بِاللهِ مِنْكَ، فَقَالَ: «قَدْ أَعَذْتُكِ مِنِّي» فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هٰذَا؟ قَالَتْ: لاَ. قَالُوا: هٰذَا رَسُولُ اللهِ ﷺ جَاءَ لِيَخْطُبَكِ. قَالَتْ: كُنْتُ أَنَا أَشْقَى مِنْ ذٰلِكَ. فَأَقْبَلَ النَّبِيُّ ﷺ يَوْمَئِذٍ، حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ: «اسْقِنَا يَا سَهْلُ!» فَخَرَجْتُ لَهُمْ بِهٰذَا الْقَدَحِ، فَأَسْقَيْتُهُمْ فِيهِ.

(قَالَ الرَّاوِي): فَأَخْرَجَ لَنَا سَهْلٌ ذٰلِكَ الْقَدَحَ فَشَرِبْنَا مِنْهُ.

قَالَ: ثُمَّ اسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، بَعْدَ ذٰلِكَ، فَوَهَبَهُ لَهُ.

CHAPTER 10. Drinking milk is permitted.

(١٠) بَابُ: جَوَازِ شُرْبِ اللَّبَنِ

1307. Narrated Al-Barâ' رضى الله عنه (as regards the *Hadîth* of Abû Bakr As-Siddîq رضى الله عنه): When the Prophet صلى الله عليه وسلم migrated to Al-Madîna,

١٣٠٧ - **حَدِيثُ** أَبِي بَكْرٍ الصِّدِّيقِ. عَنْ أَبِي إِسْحٰقَ، قَالَ: سَمِعْتُ الْبَرَاءَ

Surâqa bin Mâlik bin Ju'sham pursued him. The Prophet صلى الله عليه وسلم invoked evil on him, therefore the forelegs of his horse sank into the ground. Surâqa said (to the Prophet صلى الله عليه وسلم), "Invoke Allâh to rescue me, and I will not harm you." The Prophet صلى الله عليه وسلم invoked Allâh for him. Then Allâh's Messenger صلى الله عليه وسلم felt thirsty and he passed by a shepherd. Abû Bakr رضي الله عنه said, "I took a bowl and milked a little milk in it and brought it to the Prophet صلى الله عليه وسلم and he drank till I was pleased." (*Sahîh Al-Bukhâri, Hadîth* No. 247, Vol. 5)

رضي الله عنه، قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ ﷺ، إِلَى الْمَدِينَةِ، تَبِعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَاخَتْ بِهِ فَرَسُهُ. قَالَ: ادْعُ اللهَ لِي وَلاَ أَضُرُّكَ، فَدَعَا لَهُ. قَالَ: فَعَطِشَ رَسُولُ اللهِ ﷺ، فَمَرَّ بِرَاعٍ. قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيتُ.

1308. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم was presented with two cups, one containing wine and the other containing milk on the night of his *Isrâ* (night journey), at Jerusalem. He looked at both (the cups) and took the milk. Jibrael (Gabriel) said, "Thanks to Allâh Who guided you to the *Fitra* (i.e. Islâm); if you had taken the wine, your followers would have gone astray." (*Sahîh Al-Bukhâri, Hadîth* No. 232, Vol. 6)

١٣٠٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ، لَيْلَةَ أُسْرِيَ بِهِ، بِإِيلِيَاءَ، بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ. فَنَظَرَ إِلَيْهِمَا، فَأَخَذَ اللَّبَنَ. قَالَ جِبْرِيلُ: الْحَمْدُ للهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

CHAPTER 11. Drinking of *Nabîdh* and the covering of the containers (vessels etc.).

(١١) بَابٌ: فِي شُرْبِ النَّبِيذِ وَتَخْمِيرِ الْإِنَاءِ

1309. Narrated Jâbir رضي الله عنه: Abû Humaid, (an *Ansâri* man) came from An-Naqî' carrying a cup of milk to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "Will you not cover it, even by placing a stick across it?" (*Sahîh Al-Bukhâri, Hadîth* No. 511, Vol. 7)

١٣٠٩ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: جَاءَ أَبُو حُمَيْدٍ، رَجُلٌ مِنَ الأَنْصَارِ، مِنَ النَّقِيعِ، بِإِنَاءٍ مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ أَنْ تَعْرُضَ عَلَيْهِ عُودًا».

CHAPTER 12. Order to cover the vessels, to tighten the mouths of water-skins, and to close the doors, and mention Allâh's Name over them, and to put off the lights and fires while going to bed, and to stop the children and domestic cattle-stock from going out after sun-set.

(١٢) بَابُ: الْأَمْرِ بِتَغْطِيَةِ الْإِنَاءِ، وَإِيكَاءِ السِّقَاءِ، وَإِغْلَاقِ الْأَبْوَابِ وَذِكْرِ اسْمِ اللهِ عَلَيْهَا، وَإِطْفَاءِ السِّرَاجِ وَالنَّارِ عِنْدَ النَّوْمِ، وَكَفِّ الصِّبْيَانِ وَالْمَوَاشِي بَعْدَ الْمَغْرِبِ

1310. Narrated Jâbir bin 'Abdullâh رضي الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "When night falls (or it is evening), keep your children close to you, for the devils spread out at that time. But when an hour of the night elapses you can let them free. Close the doors and mention the Name of Allâh, for Satan does not open a closed door." (*Sahîh Al-Bukhâri, Hadîth* No. 523, Vol. 4)

١٣١٠ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ، أَوْ أَمْسَيْتُمْ، فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ وَأَغْلِقُوا الأَبْوَابَ وَاذْكُرُوا اسْمَ اللهِ، فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا مُغْلَقًا».

1311. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Do not keep the fire burning in your houses when you go to bed." (*Sahîh Al-Bukhâri, Hadîth* No. 308, Vol. 8)

١٣١١ - **حَدِيثُ** ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

1312. Narrated Abû Mûsa رضي الله عنه: One night a house in Al-Madîna got burnt alongwith its occupants. The Prophet صلى الله عليه وسلم spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves." (*Sahîh Al-Bukhâri, Hadîth* No. 309, Vol. 8)

١٣١٢ - **حَدِيثُ** أَبِي مُوسَىٰ رضي الله عنه، قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ. فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ ﷺ، قَالَ: «إِنَّ هٰذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

CHAPTER 13. Good manners (about) eating and drinking and orders concerning it.

(١٣) بَابُ: آدَابِ الطَّعَامِ وَالشَّرَابِ وَأَحْكَامِهِمَا

1313. Narrated 'Umar bin Abî Salama رضى الله عنه : I was a boy under the care of Allâh's Messenger صلى الله عليه وسلم and my hand used to go around the dish while eating. So Allâh's Messenger صلى الله عليه وسلم said to me, "O boy! Mention the Name of Allâh and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions when eating. (*Sahîh Al-Bukhâri, Hadîth* No. 288, Vol. 7)

١٣١٣ - **حَدِيثُ** عُمَرَ بْنِ أَبِي سَلَمَةَ. قَالَ: كُنْتُ غُلاَمًا فِي حَجْرِ رَسُولِ اللهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا غُلاَمُ! سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ

1314. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the bending of the mouths of water-skins for the sake of drinking from them. (*Sahîh Al-Bukhâri, Hadîth* No. 529, Vol. 7)

١٣١٤ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ، يَعْنِي أَنْ تُكْسَرَ أَفْوَاهُهَا فَيُشْرَبَ مِنْهَا.

CHAPTER 15. Drinking *Zam-Zam* (water) while standing.

(١٥) بَابُ: فِي الشُّرْبِ مِنْ زَمْزَمَ قَائِمًا

1315. Narrated Ibn 'Abbâs رضى الله عنهما : I gave *Zam-Zam* water to Allâh's Messenger صلى الله عليه وسلم and he drank it while standing. (*Sahîh Al-Bukhâri, Hadîth* No. 701, Vol. 2)

١٣١٥ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: سَقَيْتُ رَسُولَ اللهِ ﷺ، مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ.

CHAPTER 16. Dislikeness of breathing in a vessel while drinking, but is preferable to breathe thrice outside the vessel during drinking.

(١٦) بَابُ: كَرَاهَةِ التَّنَفُّسِ فِي نَفْسِ الإِنَاءِ، وَاسْتِحْبَابِ التَّنَفُّسِ ثَلاَثًا خَارِجَ الإِنَاءِ

1316. Narrated Abû Qatâda رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil." (*Sahîh Al-Bukhâri, Hadîth* No. 155, Vol. 1)

١٣١٦ - **حَدِيثُ** أَبِي قَتَادَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ».

1317. Narrated Thumâma bin 'Abdullâh رضي الله عنه : Anas used to [breathe twice or thrice (while drinking) in the vessel and used to] claim that the Prophet صلى الله عليه وسلم used to take three breaths while drinking.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 535, Vol. 7)

١٣١٧ - **حَدِيثُ** أَنَسٍ. عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ أَنَسٌ يَتَنَفَّسُ فِي الإِنَاءِ، مَرَّتَيْنِ أَوْ ثَلاَثًا، وَزَعَمَ أَنَّ النَّبِيَّ ﷺ، كَانَ يَتَنَفَّسُ ثَلاَثًا.

CHAPTER 17. It is preferable to circulate water or milk in a gathering from the right-hand side of the one with whom one starts.

(١٧) بَابُ: اسْتِحْبَابِ إِدَارَةِ الْمَاءِ وَاللَّبَنِ وَنَحْوِهِمَا عَنْ يَمِينِ الْمُبْتَدِئِ

1318. Narrated Anas رضي الله عنه : Once Allâh's Messenger صلى الله عليه وسلم visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abû Bakr رضي الله عنه was sitting on his left side and 'Umar رضي الله عنه in front of him and a bedouin on his right side. When Allâh's Messenger صلى الله عليه وسلم finished, 'Umar رضي الله عنه said to Allâh's Messenger صلى الله عليه وسلم , "Here is Abû Bakr." But Allâh's Messenger صلى الله عليه وسلم gave the remaining milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is the Prophet's *Sunna*," and repeated it thrice. (*Sahîh Al-Bukhâri, Hadîth* No. 745, Vol. 3)

١٣١٨ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ، فِي دَارِنَا هٰذِهِ، فَاسْتَسْقَى، فَحَلَبْنَا لَهُ شَاةً لَنَا، ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِنَا هٰذِهِ، فَأَعْطَيْتُهُ، وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ تُجَاهَهُ، وَأَعْرَابِيٌّ عَنْ يَمِينِهِ. فَلَمَّا فَرَغَ، قَالَ عُمَرُ: هٰذَا أَبُو بَكْرٍ. فَأَعْطَى الأَعْرَابِيَّ. ثُمَّ قَالَ: «الأَيْمَنُونَ، الأَيْمَنُونَ، أَلاَ فَيَمِّنُوا» قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، ثَلاَثَ مَرَّاتٍ.

1319. Narrated Sahl bin Sa'd رضي الله عنه : A tumbler (full of milk or water) was brought to the Prophet صلى الله عليه وسلم who drank from it, while on his right side there was sitting a boy who was the

١٣١٩ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: أُتِيَ النَّبِيُّ ﷺ، بِقَدَحٍ، فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلاَمٌ، أَصْغَرُ

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[1] (H.1317) It is said that Anas رضي الله عنه used to breathe outside the drinking vessel and not inside it. [See the F.N. (Arabic) P. 18. Al-Lu-Lu-Wal Marjân, Vol. 3].

youngest of those who were present, and on his left side there were old men. The Prophet صلى الله عليه وسلم asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allâh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet صلى الله عليه وسلم gave it to him. (*Sahîh Al-Bukhâri, Hadîth* No. 541, Vol. 3)

الْقَوْمِ، وَالأَشْيَاخُ عَنْ يَسَارِهِ، فَقَالَ: «يَا غُلاَمُ! أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الأَشْيَاخَ؟» قَالَ: مَا كُنْتُ لأُوثِرَ بِفَضْلِي مِنْكَ أَحَدًا، يَا رَسُولَ اللهِ! فَأَعْطَاهُ إِيَّاهُ.

CHAPTER 18. It is preferable to lick the fingers after taking food and wiping the dish with fingers and eating the fallen food after cleaning it from dirt etc. And the dislikeness of cleaning hands before licking them.

(١٨) بَابُ: اسْتِحْبَابِ لَعْقِ الأَصَابِعِ وَالْقَصْعَةِ، وَأَكْلِ اللُّقْمَةِ السَّاقِطَةِ بَعْدَ مَسْحِ مَا يُصِيبُهَا مِنْ أَذًى، وَكَرَاهَةِ مَسْحِ الْيَدِ قَبْلَ لَعْقِهَا

1320. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else." (*Sahîh Al-Bukhâri, Hadîth* No. 366, Vol. 7)

١٣٢٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا».

CHAPTER 19. What should the guest do if an uninvited person accompanies him, and the preference of inviting the person to join in the party.

(١٩) بَابُ: مَا يَفْعَلُ الضَّيْفُ إِذَا تَبِعَهُ غَيْرُ مَنْ دَعَاهُ صَاحِبُ الطَّعَامِ وَاسْتِحْبَابِ إِذْنِ صَاحِبِ الطَّعَامِ لِلتَّابِعِ

1321. Narrated Abû Mas'ûd رضي الله عنه : An *Ansâri* man called Abû Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet صلى الله عليه وسلم along with four other persons as I saw signs of hunger on his face." Abû Shu'aib invited them and another person came along with them. The Prophet صلى الله عليه وسلم said (to Abû Shu'aib), "This man followed us, so if

١٣٢١ - **حَدِيثُ** أَبِي مَسْعُودٍ، قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ، يُكْنَى أَبَا شُعَيْبٍ، فَقَالَ لِغُلاَمٍ لَهُ قَصَّابٍ: اجْعَلْ لِي طَعَامًا يَكْفِي خَمْسَةً، فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ ﷺ، خَامِسَ خَمْسَةٍ، فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ الْجُوعَ. فَدَعَاهُمْ، فَجَاءَ مَعَهُمْ رَجُلٌ،

you allow him, he will join us, and if you want him to return, he will go back." Abû Shu'aib said, "No, I have allowed him (i.e. he too, is welcome to the meal)." *(Sahîh Al-Bukhâri, Hadîth* No. 295, Vol. 3)

فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هٰذَا قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، فَأْذَنْ لَهُ، وَإِنْ شِئْتَ أَنْ يَرْجِعَ رَجَعَ». فَقَالَ: لاَ، بَلْ قَدْ أَذِنْتُ لَهُ.

CHAPTER 20. It is allowed for a guest to take others along with him when the host is in intimate terms with the guest.

(٢٠) بَابُ: جَوَازِ اسْتِتْبَاعِهِ غَيْرَهُ إِلَى دَارِ مَنْ يَثِقُ بِرِضَاهُ بِذَلِكَ وَيَتَحَقَّقُهُ تَحَقُّقًا تَامًّا، وَاسْتِحْبَابِ الاِجْتِمَاعِ عَلَى الطَّعَامِ

1322. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : When the trench was dug (during the battle of Trench), I saw the Prophet صلى الله عليه وسلم in a state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat) for I have seen Allâh's Messenger صلى الله عليه وسلم in a state of severe hunger." She brought out for me, a bag containing one *Sâ'* of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allâh's Messenger صلى الله عليه وسلم . My wife said, "Do not disgrace me in front of Allâh's Messenger صلى الله عليه وسلم and those who are with him." So I went to him and said to him secretly. "Allâh's Messenger! I have slaughtered a she-animal of ours, and we have ground a *Sâ'* of barley which was with us. So please come, you and another person along with you." The Prophet صلى الله عليه وسلم raised his voice and said, "O people of trench! Jâbir has prepared a meal, so

١٣٢٢ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: لَمَّا حُفِرَ الْخَنْدَقُ، رَأَيْتُ بِالنَّبِيِّ ﷺ خَمَصًا شَدِيدًا، فَانْكَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ: هَلْ عِنْدَكِ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللهِ ﷺ خَمَصًا شَدِيدًا. فَأَخْرَجَتْ إِلَيَّ جِرَابًا، فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ، فَذَبَحْتُهَا، وَطَحَنَتِ الشَّعِيرَ. فَفَرَغَتْ إِلَى فَرَاغِي. وَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيْتُ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَتْ: لاَ تَفْضَحْنِي بِرَسُولِ اللهِ ﷺ، وَبِمَنْ مَعَهُ. فَجِئْتُهُ فَسَارَرْتُهُ؛ فَقُلْتُ: يَا رَسُولَ اللهِ! ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنَّا صَاعًا مِنْ شَعِيرٍ، كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ. فَصَاحَ النَّبِيُّ ﷺ، فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ سُوْرًا، فَحَيَّ هَلاً بِكُمْ» فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ تُنْزِلُنَّ بُرْمَتَكُمْ،

let us go." Allâh's Messenger صلى الله عليه وسلم said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allâh's Messenger صلى الله عليه وسلم too, came, proceeding before the people. When I came to my wife, she said, "May Allâh do so-and-so to you." (You have invited too many people, though we do not have enough food) I said, "I have told the Prophet صلى الله عليه وسلم of what you said." Then she brought out to him (i.e. the Prophet صلى الله عليه وسلم) the dough, and he put some saliva of his in it and invoked for Allâh's Blessings in it. Then he proceeded towards our earthenware meat-pot and put some saliva of his in it and invoked for Allâh's Blessings in it. Then he said (to my wife), "Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allâh, they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being backed as if nothing had been taken from it. (*Sahîh Al-Bukhâri, Hadîth* No. 428, Vol. 5)

وَلاَ تَخْبِزُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ» فَجِئْتُ، وَجَاءَ رَسُولُ اللهِ ﷺ، يَقْدُمُ النَّاسَ، حَتَّى جِئْتُ امْرَأَتِي فَقَالَتْ: بِكَ وَبِكَ. فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ. فَأَخْرَجَتْ لَهُ عَجِينًا، فَبَصَقَ فِيهِ وَبَارَكَ. ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ. ثُمَّ قَالَ: «ادْعُ خَابِزَةً فَلْتَخْبِزْ مَعِي، وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا» وَهُمْ أَلْفٌ. فَأُقْسِمُ بِاللهِ لَقَدْ أَكَلُوا حَتَّى تَرَكُوهُ. وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ، وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَمَا هُوَ.

1323. Narrated Anas bin Mâlik رضي الله عنه: Abû Talha said to Umm Sulaim, "I have noticed feebleness in the voice of Allâh's Messenger صلى الله عليه وسلم which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and

١٣٢٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفًا، أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ. فَأَخْرَجَتْ أَقْرَاصًا

wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allâh's Messenger صلى الله عليه وسلم. I went carrying it and found Allâh's Messenger صلى الله عليه وسلم in the mosque sitting with some people. When I stood there, Allâh's Messenger صلى الله عليه وسلم asked, "Has Abû Talha sent you?" I said, "Yes." He asked, "With some food?" I said, "Yes". Allâh's Messenger صلى الله عليه وسلم then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abû Talha and told him (of the Prophet's visit). Abû Talha said, "O Umm Sulaim! Allâh's Messenger صلى الله عليه وسلم is coming with the people and we have no food to feed them." She said, "Allâh and His Messenger know better." So Abû Talha went out to receive Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger came along with Abû Talha. Allâh's Messenger صلى الله عليه وسلم said, "O Umm Sulaim! Bring whatever you have." She brought the bread which Allâh's Messenger صلى الله عليه وسلم ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allâh's Messenger صلى الله عليه وسلم recited what Allâh wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let other ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let other ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let other ten persons come." In short, all of

مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا، فَلَفَّتِ الْخُبزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ يَدِي وَلَاثَتْنِي بِبَعْضِهِ. ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللهِ ﷺ. قَالَ: فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللهِ ﷺ فِي الْمَسْجِدِ، وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ. فَقَالَ لِي رَسُولُ اللهِ ﷺ: «آرْسَلَكَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ. قَالَ: «بِطَعَامٍ؟» فَقُلْتُ: نَعَمْ. فَقَالَ رَسُولُ اللهِ ﷺ، لِمَنْ مَعَهُ: «قُومُوا». فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ! قَدْ جَاءَ رَسُولُ اللهِ ﷺ بِالنَّاسِ، لَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ، فَقَالَتْ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي يَا أُمَّ سُلَيْمٍ! مَا عِنْدَكِ» فَأَتَتْ بِذٰلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً فَأَدَمَتْهُ. ثُمَّ قَالَ رَسُولُ اللهِ ﷺ فِيهِ مَا شَاءَ اللهُ أَنْ يَقُولَ. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا

them ate their fill, and they were seventy or eighty men. (*Sahîh Al-Bukhâri, Hadîth* No. 778, Vol. 4)

حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلاً.

CHAPTER 21. It is allowed to eat soup and preference of eating gourd, and giving preference to some of the people on the dining table over the others, even if they were guests, if that is not disliked by the owner of the meals (host).

(٢١) بَابُ: جَوَازِ أَكْلِ الْمَرَقِ وَاسْتِحْبَابِ أَكْلِ الْيَقْطِينِ، وَإِيثَارِ أَهْلِ الْمَائِدَةِ بَعْضِهِمْ بَعْضًا وَإِنْ كَانُوا ضِيفَانًا، إِذَا لَمْ يَكْرَهْ ذَلِكَ صَاحِبُ الطَّعَامِ

1324. Narrated Ishâq bin 'Abdullâh bin Abû Talha رضى الله عنه : I heard Anas bin Mâlik رضى الله عنه saying, "A tailor invited Allâh's Messenger صلى الله عليه وسلم to a meal which he had prepared." Anas bin Mâlik رضى الله عنه said, "I accompanied Allâh's Messenger صلى الله عليه وسلم to that meal. He served the Prophet صلى الله عليه وسلم with bread and soup made with gourd and dried meat. I saw the Prophet صلى الله عليه وسلم taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd." (*Sahîh Al-Bukhâri, Hadîth* No. 305, Vol. 3)

١٣٢٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: إِنَّ خَيَّاطًا دَعَا رَسُولَ اللهِ ﷺ لِطَعَامٍ صَنَعَهُ. قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ، إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللهِ ﷺ، خُبْزًا وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ. فَرَأَيْتُ النَّبِيَّ ﷺ، يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَي الْقَصْعَةِ. قَالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

CHAPTER 23. Eating of snake-cucumber with fresh dates.

(٢٣) بَابُ: أَكْلِ الْقِثَّاءِ بِالرُّطَبِ

1325. Narrated 'Abdullâh bin Ja'far bin Abî Tâlib رضى الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم eating fresh dates with snake-cucumber. (*Sahîh Al-Bukhâri, Hadîth* No. 351, Vol. 7)

١٣٢٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ جَعْفَرِ ابْنِ أَبِي طَالِبٍ رضي الله عنهما، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ.

CHAPTER 25. It is forbidden to eat two dates or two morsels at a time while eating together, except with the permission of his companions.

(٢٥) بَابُ: نَهْيِ الآكِلِ مَعَ جَمَاعَةٍ عَنْ قِرَانِ تَمْرَتَيْنِ وَنَحْوِهِمَا فِي لُقْمَةٍ، إِلَّا بِإِذْنِ أَصْحَابِهِ

1326. Narrated Jabala رضى الله عنه : While we were in Al-Madîna with some of the 'Irâqi people, we were struck with drought (famine), and Ibn Az-Zubair used to give us dates. Ibn 'Umar used to pass by and say, "The Prophet صلى الله عليه وسلم forbade us to eat two dates at a time, unless one takes the permission of one's companions." (*Sahîh Al-Bukhâri, Hadîth* No. 635, Vol. 3)

١٣٢٦ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما عَنْ جَبَلَةَ، كُنَّا بِالْمَدِينَةِ فِي بَعْضِ أَهْلِ الْعِرَاقِ، فَأَصَابَنَا سَنَةٌ، فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ. فَكَانَ ابْنُ عُمَرَ رضي الله عنهما يَمُرُّ بِنَا، فَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ، نَهىٰ عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ.

CHAPTER 27. The superiority of the dates of Al-Madîna.

(٢٧) بَابُ: فَضْلِ تَمْرِ الْمَدِينَةِ

1327. Narrated Sa'd رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "If somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day." (*Sahîh Al-Bukhâri, Hadîth* No. 664, Vol. 7)

١٣٢٧ - **حَدِيثُ** سَعْدٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرُّهُ، ذَلِكَ الْيَوْمَ، سُمٌّ وَلاَ سِحْرٌ».

CHAPTER 28. The superiority of *Al-Kamâ'* (truffles -- a kind of edible fungus) and its use as a medicine for the eyes.

(٢٨) بَابُ: فَضْلِ الْكَمْأَةِ وَمُدَاوَاةِ الْعَيْنِ بِهَا

1328. Narrated Sa'îd bin Zaid رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The *Kamâ'* (a kind of edible fungus) is like the *Al-Manna* (in that it is obtained without effort) and its water is a (medicine) cure for ailments of the eye." (*Sahîh Al-Bukhâri, Hadîth* No. 5, Vol. 6)

١٣٢٨ - **حَدِيثُ** سَعِيدِ بْنِ زَيْدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

CHAPTER 29. The superiority of the black ones from the *Al-Kabâth* (fruits of 'Arak tree.)

(٢٩) بَابُ: فَضِيلَةِ الْأَسْوَدِ مِنَ الْكَبَاثِ

1329. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : We were with Allâh's Messenger صلى الله عليه وسلم picking the *Al-Kabâth* (fruits of the 'Arak trees), and Allâh's Messenger صلى الله عليه وسلم said, "Pick the black ones from them as they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets صلى الله عليه وسلم but was a shepherd." (*Sahîh Al-Bukhâri, Hadîth* No. 618, Vol, 4)

١٣٢٩ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ، نَجْنِي الْكَبَاثَ، وَإِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ، فَإِنَّهُ أَطْيَبُهُ». قَالُوا: أَكُنْتَ تَرْعَى الْغَنَمَ؟ قَالَ: «وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا».

CHAPTER 32. To honour one's guest and the superiority of giving him preference over yourself (in food etc.).

(٣٢) بَابُ: إِكْرَامِ الضَّيْفِ وَفَضْلِ إِيثَارِهِ

1330. Narrated Abû Huraira رضي الله عنه : A man came to the Prophet صلى الله عليه وسلم (as a guest), so he (صلى الله عليه وسلم)sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allâh's Messenger صلى الله عليه وسلم said, "Who will take this (person) or entertain him as a guest?" An *Ansâri* man said, "I (will take him)." So he took him to his wife and said to her, "Entertain generously the guest of Allâh's Messenger صلى الله عليه وسلم ." She said, "We have got nothing except the meals of our children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared the meal, lighted the lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it out. Then both of them pretended to be eating, but they in fact went to bed hungry. In the

١٣٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: مَا مَعَنَا إِلاَّ الْمَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَضُمُّ أَوْ يُضِيفُ هٰذَا؟» فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا. فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ. فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ ﷺ. فَقَالَتْ: مَا عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي. فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا، وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا؛ ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا، فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ. فَبَاتَا

morning the *Ansâri* went to Allâh's Messenger صلى الله عليه وسلم who said, "Tonight Allâh laughed or wondered at your action." Then Allâh revealed: "And (they) give them [*Muhâjirûn* (emigrants)] preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful." (V.59:9) (*Sahîh Al-Bukhâri, Hadîth* No. 142, Vol. 5)

طَاوِيَيْنِ. فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: «ضَحِكَ اللهُ اللَّيْلَةَ أَوْ عَجِبَ مِنْ فِعَالِكُمَا» فَأَنْزَلَ اللهُ ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾.

1331. Narrated 'Abdur-Rahmân bin Abû Bakr رضي الله عنهما : We were one-hundred and thirty persons accompanying the Prophet صلى الله عليه وسلم who asked us whether anyone of us had food. There was a man who had about a *Sâ'* of wheat flour which was mixed with water to make dough (for baking bread). Then, a very tall man from *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) came driving the sheep. The Prophet صلى الله عليه وسلم asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet صلى الله عليه وسلم bought a sheep and it was slaughtered. The Prophet صلى الله عليه وسلم ordered that its liver and other abdominal organs be roasted. By Allâh, the Prophet صلى الله عليه وسلم gave every person of the one-hundred-and-thirty, a piece of that; he gave to all those of them who were present; and kept the shares of those who were absent. The Prophet صلى الله عليه وسلم then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two

١٣٣١ - حَدِيثُ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رضي الله عنهما، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاثِينَ وَمِائَةً. فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ. فَعُجِنَ. ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا. فَقَالَ النَّبِيُّ ﷺ: «بَيْعًا أَمْ عَطِيَّةً» أَوْ قَالَ: «أَمْ هِبَةً» قَالَ: لاَ، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، وَايْمُ اللهِ! مَا فِي الثَّلاثِينَ وَالْمِائَةِ إِلاَّ قَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، فَجَعَلَ مِنْهَا قَصْعَتَيْنِ فَأَكَلُوا أَجْمَعُونَ، وَشَبِعْنَا فَفَضَلَتِ الْقَصْعَتَانِ فَحَمَلْنَاهُ عَلَى الْبَعِيرِ؛ أَو كَمَا قَالَ.

basins which were carried on the camel (or said something like it). (*Sahîh Al-Bukhâri, Hadîth* No. 787, Vol. 3)

1332. Narrated Abû Uthmân رضي الله عنه: Abdur Rahmân bin Abî Bakr رضي الله عنهما said, "The *As-Suffa* companions were poor people and the Prophet صلى الله عليه وسلم said, "Whoever has food for two persons should take a third one from them (*As-Suffa* companions). And whosoever has food for four persons he should take one or two from them." Abû Bakr رضي الله عنه took three men and the Prophet صلى الله عليه وسلم took ten of them. ('Abdur Rahmân added:) My father, my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Rahmân also said, "My wife and our servant who was common for both my house and Abû Bakr's house"). Abû Bakr رضي الله عنه took his supper with the Prophet صلى الله عليه وسلم and remained there till the *'Ishâ'* prayer was offered. Abû Bakr رضي الله عنه went back and stayed with the Prophet صلى الله عليه وسلم till the Prophet صلى الله عليه وسلم took his meal and then Abû Bakr رضي الله عنه returned to his house after a long portion of the night had passed. Abû Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat unless you come. The food was served for them but they refused." ('Abdur Rahmân added:) "I went away and hid myself (being afraid of Abû Bakr) and in the meantime he (Abû Bakr) called me, "O *Ghunthar* (a harsh word)!", and also called me bad names and abused me and then said, 'Eat! No welcome for

١٣٣٢ - **حَدِيثُ** عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٌ فَخَامِسٌ أَوْ سَادِسٌ». وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلاثَةٍ، فَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي، وَامْرَأَتِي وَخَادِمٌ بَيْنَنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ. وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجَاءَ بَعْدَ مَا مَضَىٰ مِنَ اللَّيْلِ مَا شَاءَ اللهُ. قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَوَ مَا عَشَّيْتِيهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عُرِضُوا فَأَبَوْا قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ. فَقَالَ: يَا غُنْثَرُ! فَجَدَّعَ وَسَبَّ وَقَالَ: كُلُوا، لاَ هَنِيئًا. فَقَالَ: وَاللهِ! لاَ أَطْعَمُهُ أَبَدًا. وَايْمُ اللهِ! مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، قَالَ: يَعْنِي حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذٰلِكَ. فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا. فَقَالَ لِامْرَأَتِهِ: يَا أُخْتَ

you. Then (the supper was served). Abû Bakr رضى الله عنه took an oath that he would not eat that food. (The narrator added:) By Allâh, whenever any one of us (myself and the guests of *As-Suffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abû Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife, (saying) "O the sister of Banî Firâs! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abû Bakr ate from it and said, "That (oath) was from *Satan*," meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet صلى الله عليه وسلم. So that meal was with the Prophet صلى الله عليه وسلم. There was a treaty between us and some people and when the period of that treaty had elapsed, the Prophet صلى الله عليه وسلم divided us into twelve (groups) (the Prophet's companions), each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups) ate of that meal (or said something like that). (*Sahîh Al-Bukhâri, Hadîth* No. 576, Vol. 1)

بَنِي فِرَاسٍ! مَا هٰذَا؟ قَالَتْ: لاَ، وَقُرَّةِ عَيْنِي! لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلاَثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ، وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ. ثُمَّ أَكَلَ مِنْهَا لُقْمَةً ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ فَفَرَّقَنَا اثْنَا عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ؟ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

CHAPTER 33. The superiority of sharing even small quantities of food, and the food of two persons is sufficient for three.

(٣٣) بَابُ: فَضِيلَةِ الْمُوَاسَاةِ فِي الطَّعَامِ الْقَلِيلِ، وَأَنَّ طَعَامَ الاِثْنَيْنِ يَكْفِي الثَّلاَثَةَ، وَنَحْوَ ذٰلِكَ

1333. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

١٣٣٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضى الله

"The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons." (*Sahîh Al-Bukhâri, Hadîth* No. 304, Vol. 7)

عنه، أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طَعَامُ الاثْنَيْنِ كَافِي الثَّلاثَةِ، وَطَعَامُ الثَّلاثَةِ كَافِي الأَرْبَعَةِ».

CHAPTER 34. A believer eats in one intestine (is satisfied with a little food), and a disbeliever eats in seven intestines (eats too much).

(٣٤) بَابٌ: الْمُؤْمِنِ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرِ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ

1334. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "A believer eats in one intestine (is satisfied with a little food), and a *Kâfir* (disbeliever) or a hypocrite eats in seven intestines (eats too much)." (*Sahîh Al-Bukhâri, Hadîth* No.306, Vol. 7)

١٣٣٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَإِنَّ الْكَافِرَ» أَوِ «الْمُنَافِقَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

1335. Narrated Abû Huraira رضي الله عنه: A man used to eat much, but when he embraced Islâm, he started eating less. That was mentioned to the Prophet صلى الله عليه وسلم who then said, "A believer eats in one intestine (is satisfied with a little food) and a *Kâfir* (disbeliever) eats in seven intestines (eats much)." (*Sahîh Al-Bukhâri, Hadîth* No. 309, Vol. 7)

١٣٣٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً كَانَ يَأْكُلُ كَثِيرًا، فَأَسْلَمَ فَكَانَ يَأْكُلُ أَكْلاً قَلِيلاً؛ فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

CHAPTER 35. Not to criticize any food.

(٣٥) بَابٌ: لَا يَعِيبُ الطَّعَامَ

1336. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). (*Sahîh Al-Bukhâri, Hadîth* No. 764, Vol. 4)

١٣٣٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِلاَّ تَرَكَهُ.

37. THE BOOK OF DRESS AND ADORNMENT

٣٧ - كِتَابُ اللِّبَاسِ وَالزِّينَةِ

CHAPTER 1. Prohibition of using gold and silver utensils and drinking in them both by men and women.

(١) بَابُ: تَحْرِيمِ اسْتِعْمَالِ أَوَانِي الذَّهَبِ وَالْفِضَّةِ، فِي الشُّرْبِ وَغَيْرِهِ، عَلَى الرِّجَالِ وَالنِّسَاءِ

1337. Narrated Umm Salama, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "He who drinks in silver utensil is only filling his abdomen with Hell-fire." (*Sahîh Al-Bukhâri, Hadîth* No. 538, Vol. 7)

١٣٣٧ - **حَدِيثُ** أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

CHAPTER 2. Prohibition of using gold and silver vessels both for men and women, and wearing of golden rings and silken clothes are forbidden for men and allowed for women, except a four fingers breadth of silken embroidery is allowed for the men.

(٢) بَابُ: تَحْرِيمِ اسْتِعْمَالِ إِنَاءِ الذَّهَبِ وَالْفِضَّةِ عَلَى الرِّجَالِ وَالنِّسَاءِ، وَخَاتَمِ الذَّهَبِ وَالْحَرِيرِ عَلَى الرَّجُلِ وَإِبَاحَتِهِ لِلنِّسَاءِ، وَإِبَاحَةِ الْعَلَمِ وَنَحْوِهِ عَلَى الرَّجُلِ مَا لَمْ يَزِدْ عَلَى أَرْبَعِ أَصَابِعَ

1338. Narrated Al-Barâ' 'bin 'Âzib رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم ordered us to do seven things and forbade us from seven. He ordered us (1) to visit the sick, (2) to follow funeral processions, (3) (to say) to a sneezer, (May Allâh bestow His Mercy on you, if he says, Praise be to Allâh), (4) to accept invitations, (5) to propagate *As-Salâm* (greeting) i.e. to greet one another, (6) to help the oppressed and (7) to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *Al-Qissi* (a kind of

١٣٣٨ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ؛ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، أَوْ قَالَ: آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ.

silken cloth), to wear silk, *Dibâj* or *Istabraq* (two kinds of silk). (*Sahîh Al-Bukhâri, Hadîth* No. 539, Vol. 7)

1339. Narrated 'Abdur Rahmân bin Abî Laila رضي الله عنه : We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice." He wanted to say, "I would not have done so," adding, "But I heard the Prophet صلى الله عليه وسلم saying, 'Do not wear silk or *Dibâj*, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter." (*Sahîh Al-Bukhâri, Hadîth* No. 337, Vol. 7)

١٣٣٩ - **حديث** حُذَيْفَةَ. عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، أَنَّهُمْ كَانُوا عِنْدَ حُذَيْفَةَ، فَاسْتَسْقَى، فَسَقَاهُ مَجُوسِيٌّ. فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ، وَقَالَ: لَوْلاَ أَنِّي نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ. كَأَنَّهُ يَقُولُ لَمْ أَفْعَلْ هٰذَا. وَلٰكِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ تَلْبَسُوا الْحَرِيرَ وَلاَ الدِّيبَاجَ وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الآخِرَةِ».

1340. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : 'Umar bin Al-Khattâb رضي الله عنه saw a silken cloak (being sold) at the gate of the mosque and said to Allâh's Messenger صلى الله عليه وسلم , "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allâh's Messenger صلى الله عليه وسلم replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allâh's Messenger صلى الله عليه وسلم and he gave one of them to 'Umar bin Al-Khattâb رضي الله عنه . On that 'Umar said, "O Allâh's Messenger! You have given me this cloak although on the cloak of *'Utârid* (a cloak merchant who was selling that silken cloak at the gate of the mosque)

١٣٤٠ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةَ سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللهِ! لَوِ اشْتَرَيْتَ هٰذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ! فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ».

ثُمَّ جَاءَتْ رَسُولَ اللهِ ﷺ، مِنْهَا حُلَلٌ. فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه مِنْهَا حُلَّةً. فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَسَوْتَنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ! قَالَ رَسُولُ اللهِ

you passed such and such a remark." Allâh's Messenger صلى الله عليه وسلم replied, "I have not given you this to wear." And so 'Umar bin Al-Khattâb رضي الله عنه gave it to his pagan brother in Makka to wear. (*Sahîh Al-Bukhâri, Hadîth* No. 11, Vol. 2)

ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا» فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه، أَخًا لَهُ، بِمَكَّةَ، مُشْرِكًا.

1341. Narrated Abû 'Uthmân An-Nahdi رضي الله عنه: While we were with 'Utba bin Farqad at Adharbîjân, there came 'Umar's letter indicating that Allâh's Messenger صلى الله عليه وسلم had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery. (*Sahîh Al-Bukhâri, Hadîth* No. 718, Vol. 7)

١٣٤١ - **حَدِيثُ** عُمَرَ. عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: أَتَانَا كِتَابُ عُمَرَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، بِأَذْرَبِيجَانَ، أَنَّ رَسُولَ اللهِ ﷺ، نَهَى عَنِ الْحَرِيرِ إِلاَّ هٰكَذَا؛ وَأَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ، قَالَ: فِيمَا عَلِمْنَا، أَنَّهُ يَعْنِي الأَعْلاَمَ.

1342. Narrated 'Alî رضي الله عنه: The Prophet صلى الله عليه وسلم gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives." (*Sahîh Al-Bukhâri, Hadîth* No. 784, Vol. 3)

١٣٤٢ - **حَدِيثُ** عَلِيٍّ رضي الله عنه، قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ، حُلَّةَ سِيَرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَشَقَّقْتُهَا بَيْنَ نِسَائِي.

1343. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever wears silk in this world, shall not wear it in the Hereafter." (*Sahîh Al-Bukhâri, Hadîth* No. 723, Vol. 7)

١٣٤٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ».

1344. Narrated 'Uqba bin 'Âmir رضي الله عنه: The Prophet صلى الله عليه وسلم was given a silken *Farrûj* as a present. He wore it while offering *Salât* (prayer). When he had finished his *Salat*, he took it off violently as if with a strong aversion to it and said, "It is not the dress of *Al-Mutaqûn*: [means pious and righteous persons who fear Allâh عز وجل much

١٣٤٤ - **حَدِيثُ** عُقْبَةَ بْنِ عَامِرٍ، قَالَ: أُهْدِيَ إِلَى النَّبِيِّ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ. وَقَالَ: «لاَ يَنْبَغِي هٰذَا لِلْمُتَّقِينَ».

(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh عز وجل much (perform all kinds of good deeds which He has ordained)]. (*Sahîh Al-Bukhâri, Hadîth* No. 372, Vol. 1)

CHAPTER 3. Wearing of silk is allowed to men if they are suffering from skin disease causing itching.

(٣) بَابُ: إِبَاحَةِ لُبْسِ الْحَرِيرِ لِلرَّجُلِ إِذَا كَانَ بِهِ حَكَّةٌ أَوْ نَحْوُهَا

1345. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم allowed 'Abdur Rahmân bin 'Aûf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. (*Sahîh Al-Bukhâri, Hadîth* No. 168. Vol. 4)

١٣٤٥ - **حَدِيثُ** أَنَسٍ، أَنَّ النَّبِيَّ ﷺ، رَخَّصَ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حَكَّةٍ كَانَتْ بِهِمَا.

CHAPTER 5. The superiority of wearing *Hibra* (a kind of Yemenese cloth) clothes.

(٥) بَابُ: فَضْلِ لِبَاسِ ثِيَابِ الْحِبَرَةِ

1346. Narrated Qatâda رضي الله عنه : I asked Anas رضي الله عنه , "What kind of clothes was most beloved to the Prophet صلى الله عليه وسلم ?" He replied, "The *Hibra* (a kind of Yemenese cloth) clothes." (*Sahîh Al-Bukhâri, Hadîth* No. 703, Vol. 7)

١٣٤٦ - **حَدِيثُ** أَنَسٍ. عَنْ قَتَادَةَ، قَالَ: قُلْتُ لَهُ: أَيُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قَالَ: الْحِبَرَةُ.

CHAPTER 6. To be modest in wearing garments and to suffice with the coarse ones of them in moderate number and to take the cheap ones of garments, carpets, beds etc., and it is allowed to wear clothes made of camel's hair etc., and whatever they may have of marks.

(٦) بَابُ: التَّوَاضُعِ فِي اللِّبَاسِ وَالاِقْتِصَارِ عَلَى الْغَلِيظِ مِنْهُ، وَالْيَسِيرِ مِنَ اللِّبَاسِ وَالْفِرَاشِ وَغَيْرِهِمَا، وَجَوَازِ لُبْسِ الثَّوْبِ الشَّعْرِ وَمَا فِيهِ مِنْ أَعْلَامٍ

1347. Narrated Abû Burda رضي الله عنه : 'Âisha رضي الله عنها brought out to us a *Kisâ'* (A square black piece of woolen cloth)

١٣٤٧ - **حَدِيثُ** عَائِشَةَ. عَنْ أَبِي بُرْدَةَ، قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً

and an *Izâr* (a sheet worn below the waist to cover the lower half of the body) and said, "The Prophet صلى الله عليه وسلم died while wearing these two." (*Sahîh Al-Bukhâri, Hadîth* No. 707, Vol. 7)

وَإِزَارًا غَلِيظًا؛ فَقَالَتْ: قُبِضَ رُوحُ النَّبِيِّ ﷺ فِي هٰذَيْنِ.

CHAPTER 7. It is allowed to use carpets.

(٧) بَابُ: جَوَازِ اتِّخَاذِ الْأَنْمَاطِ

1348. Narrated Jâbir رضى الله عنه : (Once) the Prophet صلى الله عليه وسلم said, "Have you got carpets." I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say (to my wife), "Remove your carpets from my sight," but she would say, "Didn't the Prophet صلى الله عليه وسلم tell you that you would soon have carpets?" So I would give up my request. (*Sahîh Al-Bukhâri, Hadîth* No. 825, Vol. 4)

١٣٤٨ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ لَكُمْ مِنْ أَنْمَاطٍ؟» قُلْتُ: وَأَنَّى يَكُونُ لَنَا الْأَنْمَاطُ؟ قَالَ: «أَمَا إِنَّهُ سَيَكُونُ لَكُمُ الْأَنْمَاطُ» فَأَنَا أَقُولُ لَهَا (يَعْنِي امْرَأَتَهُ): أَخِّرِي عَنِّي أَنْمَاطَكِ. فَتَقُولُ: أَلَمْ يَقُلِ النَّبِيُّ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمُ الْأَنْمَاطُ» فَأَدَعُهَا.

CHAPTER 9. It is prohibited to drag one's garment (behind him) out of conceit, and lower limit up to which one is allowed to lower his garment, and that which is preferable.

(٩) بَابُ: تَحْرِيمِ جَرِّ الثَّوْبِ خُيَلَاءَ، وَبَيَانِ حَدِّ مَا يَجُوزُ إِرْخَاؤُهُ إِلَيْهِ وَمَا يُسْتَحَبُّ

1349. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look at the person who drags his garment (behind him) out of conceit." (*Sahîh Al-Bukhâri, Hadîth* No. 674, Vol. 7)

١٣٤٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَا يَنْظُرُ اللهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ».

1350. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his *Izâr* (behind him) out of pride and arrogance." (*Sahîh Al-Bukhâri, Hadîth* No. 679, Vol. 7)

١٣٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَا يَنْظُرُ اللهُ، يَوْمَ الْقِيَامَةِ، إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا».

CHAPTER 10. Prohibition of walking with pride overpleased with his clothes.

(١٠) بَابُ: تَحْرِيمِ التَّبَخْتُرِ فِي الْمَشْيِ مَعَ إِعْجَابِهِ بِثِيَابِهِ

1351. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم (or Abûl-Qâsim صلى الله عليه وسلم) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection. (*Sahîh Al-Bukhâri, Hadîth* No. 680, Vol. 7)

١٣٥١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللهُ بِهِ، فَهُوَ يَتَجَلْجَلُ إِلَى يَوْمِ الْقِيَامَةِ».

CHAPTER 11. Throwing away of gold-ring.

(١١) بَابٌ: فِي طَرْحِ خَاتَمِ الذَّهَبِ

1352. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم forbade the wearing of a gold ring. (*Sahîh Al-Bukhâri, Hadîth* No. 754, Vol. 7)

١٣٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ.

1353. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet صلى الله عليه وسلم sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allâh, I will never wear it." Therefore all the people threw away their rings as well. (*Sahîh Al-Bukhâri, Hadîth* No. 646, Vol. 8)

١٣٥٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ، وَكَانَ يَلْبَسُهُ، فَيَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ. فَصَنَعَ النَّاسُ. ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ» فَرَمَى بِهِ. ثُمَّ قَالَ: «وَاللهِ! لاَ أَلْبَسُهُ أَبَدًا» فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

CHAPTER 12. The Prophet صلى الله عليه وسلم wore a silver ring in which was engraved: "Muhammad, the Messenger of Allâh", and after him, his successors wore it.

(١٢) بَابُ: لُبْسِ النَّبِيِّ ﷺ خَاتَمًا مِنْ وَرِقٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللهِ وَلُبْسِ الْخُلَفَاءِ لَهُ مِنْ بَعْدِهِ

1354. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abû Bakr, and then by 'Umar, and then by 'Uthmân till it fell in the Arîs well. (On that ring) was engraved: 'Muhammad, the Messenger of Allâh.' (*Sahîh Al-Bukhâri, Hadîth* No. 762, Vol. 7)

١٣٥٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ، خَاتَمًا مِنْ وَرِقٍ، وَكَانَ فِي يَدِهِ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ عُمَرَ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ، بَعْدُ، فِي بِئْرِ أَرِيسٍ. نَقْشُهُ (مُحَمَّدٌ رَسُولُ اللهِ).

1355. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it, so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger. (*Sahîh Al-Bukhâri, Hadîth* No. 763, Vol. 7)

١٣٥٥ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: صَنَعَ النَّبِيُّ ﷺ، خَاتَمًا، قَالَ: «إِنَّا اتَّخَذْنَا خَاتَمًا، وَنَقَشْنَا فِيهِ نَقْشًا فَلاَ يَنْقُشْ عَلَيْهِ أَحَدٌ» قَالَ: فَإِنِّي لأَرَى بَرِيقَهُ فِي خِنْصَرِهِ.

CHAPTER 13. The Prophet صلى الله عليه وسلم got made for himself a ring when he decided to write letters to the non-Arabs.

(١٣) بَابُ: فِي اتِّخَاذِ النَّبِيِّ ﷺ خَاتَمًا لَمَّا أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ

1356. Narrated Anas bin Mâlik رضى الله عنه : Once the Prophet صلى الله عليه وسلم wrote a letter or had an idea of writing a letter. The Prophet صلى الله عليه وسلم was told that they (rulers) would not read letters unless they were sealed. So the Prophet صلى الله عليه وسلم got a silver ring made with 'Muhammad, the Messenger of Allâh' engraved on it. As if I were just observing its white glitter in the hand

١٣٥٦ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، قَالَ: كَتَبَ النَّبِيُّ ﷺ، كِتَابًا، أَوْ أَرَادَ أَنْ يَكْتُبَ، فَقِيلَ لَهُ: إِنَّهُمْ لاَ يَقْرَؤُونَ كِتَابًا إِلاَّ مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، نَقْشُهُ (مُحَمَّدٌ رَسُولُ اللهِ) كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

of the Prophet صلى الله عليه وسلم . (*Sahîh Al-Bukhâri, Hadîth* No. 65, Vol. 1)

CHAPTER 14. Throwing away of rings.

(١٤) بَابٌ: فِي طَرْحِ الْخَوَاتِمِ

1357. Narrated Anas bin Mâlik رضى الله عنه that he saw a silver ring on the hand of Allâh's Messenger صلى الله عليه وسلم for one day only. Then the people had silver rings made for themselves and wore it. On that, Allâh's Messenger صلى الله عليه وسلم threw his ring away and the people threw away their rings as well. [For details of this, See *Fath Al-Bârî*, Vol. 12, Page 438]. (*Sahîh Al-Bukhâri, Hadîth* No. 757, Vol. 7)

١٣٥٧ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللهِ ﷺ، خَاتَمًا مِنْ وَرِقٍ، يَوْمًا وَاحِدًا. ثُمَّ إِنَّ النَّاسَ اصْطَنَعُوا الْخَوَاتِيمَ مِنْ وَرِقٍ وَلَبِسُوهَا فَطَرَحَ رَسُولُ اللهِ ﷺ خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

CHAPTER 19. On wearing shoes, one should start to put on right shoe first and taking off one should take off the left shoe first.

(١٩) بَابٌ: إِذَا انْتَعَلَ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشِّمَالِ

1358. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off." (*Sahîh Al-Bukhâri, Hadîth* No. 747, Vol. 7)

١٣٥٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ».

1359. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes at all." (*Sahîh Al-Bukhâri, Hadîth* No. 746, Vol. 7)

١٣٥٩ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ. لِيُحْفِهِمَا أَوْ لِيُنْعِلْهُمَا جَمِيعًا».

CHAPTER 22. It is allowed to lie flat on one's back and putting one leg on the other.

(٢٢) بَابٌ: فِي إِبَاحَةِ الاِسْتِلْقَاءِ وَوَضْعِ إِحْدَى الرِّجْلَيْنِ عَلَى الأُخْرَى

1360. Narrated 'Abbâs bin Tamîm رضى الله عنه that his uncle ('Abdullâh bin Zaid) said, "I saw Allâh's Messenger

١٣٦٠ - حَدِيثُ عَبْدِ اللهِ بْنِ زَيْدٍ، أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ، مُسْتَلْقِيًا فِي

صلى الله عليه وسلم lying flat (on his back) in the mosque putting one of his legs over the other." (*Sahîh Al-Bukhâri, Hadîth* No. 464, Vol. 1)

الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

CHAPTER 23. Men are forbidden to use saffron.

(٢٣) بَابٌ: النَّهْيِ عَنِ التَّزَعْفُرِ لِلرِّجَالِ

1361. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم forbade men to use saffron. (*Sahîh Al-Bukhâri, Hadîth* No. 737, Vol. 7)

١٣٦١ - **حَدِيثُ** أَنَسٍ، قَالَ: نَهَى النَّبِيُّ ﷺ، أَنْ يَتَزَعْفَرَ الرَّجُلُ.

CHAPTER 25. Do the opposite of what the Jews do, as regards dyeing grey hair.

(٢٥) بَابٌ: فِي مُخَالَفَةِ الْيَهُودِ فِي الصَّبْغِ

1362. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards)." (*Sahîh Al-Bukhâri, Hadîth* No. 668, Vol. 4)

١٣٦٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ، فَخَالِفُوهُمْ».

CHAPTER 26. Angels do not enter a house in which there is a dog or a picture.

(٢٦) بَابٌ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ

1363. Narrated Abû Talhâ رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Angels (of mercy) do not enter a house wherein there is a dog or some images (or pictures etc.) of a living creature (a human being or an animal etc.)." [See *Fath Al-Bârî*, Vol. 12, p.p.503-519 for details about pictures]. (*Sahîh Al-Bukhâri, Hadîth* No. 448, Vol. 4).

١٣٦٣ - **حَدِيثُ** أَبِي طَلْحَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةُ تَمَاثِيلَ».

1364. Narrated Busr bin Sa'îd رضى الله عنه that Zaid bin Khalîd Al-Juhanî رضى الله عنه narrated to him something in the presence of Sa'îd bin 'Ubaidullâh Al-Khulâni who was brought up in the

١٣٦٤ - **حَدِيثُ** أَبِي طَلْحَةَ. عَنْ بُسْرِ ابْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ رضي الله عنه، حَدَّثَهُ، وَمَعَ بُسْرِ بْنِ سَعِيدٍ

house of Maimûnah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم. Zaid narrated to them that Abû Talha said that the Prophet صلى الله عليه وسلم said, "The angels (of mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khâlid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullâh Al-Khaulâni, 'Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?' He said, 'But he said: Except embroidery on garments. Didn't you hear him?' I said, 'No.' He said, 'Yes, he did.' " (*Sahîh Al-Bukhâri, Hadîth* No. 449, Vol. 4).

عُبَيْدُ اللهِ الْخَوْلاَنِيُّ، الَّذِي كَانَ فِي حَجْرِ مَيْمُونَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، حَدَّثَهُمَا زَيْدُ بْنُ خَالِدٍ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ» قَالَ بُسْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعُدْنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ بِسِتْرٍ فِيهِ تَصَاوِيرُ، فَقُلْتُ لِعُبَيْدِ اللهِ الْخَوْلاَنِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ فَقَالَ: إِنَّهُ قَالَ: إِلاَّ رَقْمٌ فِي ثَوْبٍ، أَلاَ سَمِعْتَهُ؟ قُلْتُ: لاَ. قَالَ: بَلَى، قَدْ ذَكَرَه.

1365. Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allâh's Messenger صلى الله عليه وسلم saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allâh's creations." So we turned it (i.e. the curtain) into one or two cushions. (*Sahîh Al-Bukhâri, Hadîth* No. 838, Vol. 7)

١٣٦٥ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ، مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بِقِرَامٍ لِي، عَلَى سَهْوَةٍ لِي، فِيهَا تَمَاثِيلُ. فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ، هَتَكَهُ، وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِين يُضَاهُونَ بِخَلْقِ اللهِ»، قَالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ.

1366. Narrated 'Âisha رضي الله عنها, the mother of the believers: I bought a cushion with pictures on it. When Allâh's Messenger صلى الله عليه وسلم saw it, he kept standing at the door and did not enter the house. I noticed signs of disgust on his face, so I said, "O Allâh's Messenger! I repent to Allâh and His Messenger. (Please let me

١٣٦٦ - **حديث** عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللهِ ﷺ، قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْهُ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ. فَقُلْتُ: يَا رَسُولَ اللهِ! أَتُوبُ إِلَى اللهِ وَإِلَى رَسُولِهِ ﷺ،

know) what sin I have done." Allâh's Messenger صلى الله عليه وسلم said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allâh's Messenger صلى الله عليه وسلم said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them. 'Put life in what you have created (i.e. painted).' " The Prophet صلى الله عليه وسلم added, "The angels do not enter a house where there are pictures." (*Sahîh Al-Bukhâri, Hadîth* No. 318, Vol. 3)

مَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا بَالُ هٰذِهِ النُّمْرُقَةِ؟» قُلْتُ: اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ فَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ» وَقَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ».

1367. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.' " (*Sahîh Al-Bukhâri, Hadîth* No. 835, Vol. 7)

١٣٦٧ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

1368. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The people who will receive the severest punishment from Allâh on the Day of Resurrection will be the picture-makers." (*Sahîh Al-Bukhâri, Hadîth* No. 834, Vol. 7)

١٣٦٨ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللهِ، يَوْمَ الْقِيَامَةِ، الْمُصَوِّرُونَ».

1369. Narrated Sa'îd bin Abû Al-Hasan رضى الله عنه : While I was with Ibn 'Abbâs رضى الله عنهما, a man came and said, "O father of 'Abbâs! My sustenance is from my manual profession and I make these pictures." Ibn 'Abbâs said, "I will tell you only what I heard from Allâh's Messenger صلى الله عليه وسلم . I heard him saying, 'Whoever makes a picture will be punished by Allâh till he puts soul (life) in it, and he will never be able to put soul (life) in it.' " Hearing this, that

١٣٦٩ - **حديث** ابْنِ عَبَّاسٍ. عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ رضي الله عنهما، إِذْ أَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا عَبَّاسٍ! إِنِّي إِنْسَانٌ إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَصْنَعُ هٰذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ: لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، سَمِعْتُهُ يَقُولُ:

man heaved a sigh and his face turned pale. Ibn 'Abbâs said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other inanimate objects having no souls [See *Fath Al-Bârî*, Vol. 12 p.p.503-519 for details about pictures.] (*Sahîh Al-Bukhâri, Hadîth* No. 428, Vol. 3)

«مَنْ صَوَّرَ صُورَةً فَإِنَّ اللهِ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا». فَرَبَا الرَّجُلُ رَبْوَةً شَدِيدَةً، وَاصْفَرَّ وَجْهُهُ. فَقَالَ: وَيْحَكَ! إِنْ أَبَيْتَ إِلاَّ أَنْ تَصْنَعَ، فَعَلَيْكَ بِهٰذَا الشَّجَرِ، كُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ.

1370. Narrated Abû Zur'a رضي الله عنه : I entered a house in Al-Madîna with Abû Huraira رضي الله عنه , and he saw a man making pictures at the top of the house. Abû Huraira رضي الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying (that Allâh said), 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain. Let them create a gnat.' " (*Sahîh Al-Bukhâri, Hadîth* No. 837, Vol. 7)

١٣٧٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ. عَنْ أَبِي زُرْعَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ، فَرَأَى أَعْلاَهَا مُصَوِّرًا يُصَوِّرُ. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا ذَرَّةً».

CHAPTER 28. It is disliked to hang a necklace of string round the neck of a camel.

(٢٨) بَابُ: كَرَاهَةِ قِلاَدَةِ الْوَتَرِ فِي رَقَبَةِ الْبَعِيرِ

1371. Narrated Abû Bashîr Al-Ansâri رضي الله عنه that he was in the company of Allâh's Messenger صلى الله عليه وسلم on some of his journeys. The subnarrator 'Abdullâh adds, "I think that Abû Bashîr also said, 'And the people were at their sleeping places.' " Allâh's Messenger صلى الله عليه وسلم sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels, except it is cut off." (*Sahîh Al-Bukhâri, Hadîth* No. 249, Vol. 4)

١٣٧١ - **حَدِيثُ** أَبِي بَشِيرٍ الأَنْصَارِيِّ رضي الله عنه، أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ، فِي بَعْضِ أَسْفَارِهِ، وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ، رَسُولاً أَنْ «لاَ يَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ» أَوْ «قِلاَدَةٌ إِلاَّ قُطِعَتْ».

CHAPTER 30. It is allowed to brand an animal (cattle, beast) except on the face, and preference of branding *Zakât* and *Jizia* animals too.

(٣٠) بَابُ: جَوَازِ وَسْمِ الْحَيَوَانِ غَيْرَ الآدَمِيِّ فِي غَيْرِ الْوَجْهِ وَنَدْبِهِ فِي نَعَمِ الزَّكَاةِ وَالْجِزْيَةِ

1372. Narrated Anas رضى الله عنه : When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet صلى الله عليه وسلم tomorrow morning for the *Tahnîk*." So the next morning I took the child to the Prophet صلى الله عليه وسلم who was sitting in a garden and was wearing a *Huraithiya Khmîsa* and was branding the she-camel on which he had come during the conquest of Makka. (*Sahîh Al-Bukhâri, Hadîth* No. 714, Vol. 7)

١٣٧٢ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ، قَالَتْ لِي: يَا أَنَسُ! انْظُرْ هٰذَا الْغُلاَمَ، فَلاَ يُصِيبَنَّ شَيْئًا حَتَّى تَغْدُوَ بِهِ إِلَى النَّبِيِّ ﷺ، يُحَنِّكُهُ. فَغَدَوْتُ بِهِ فَإِذَا هُوَ فِي حَائِطٍ وَعَلَيْهِ خَمِيصَةٌ حُرَيْثِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

CHAPTER 31. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head) is disliked.

(٣١) بَابُ: كَرَاهَةِ الْقَزَعِ

1373. Narrated ('Abdullâh) bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Qaza'* (having tuft of hair here and there after shaving one's head). (*Sahîh Al-Bukhâri, Hadîth* No. 804, Vol. 7)

١٣٧٣ - **حَدِيثُ** ابْنُ عُمَرَ رضي الله عنهما، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَنْهٰى عَنِ الْقَزَعِ.

CHAPTER 32. It is forbidden to sit on the roads (ways) and to observe the rights of the way.

(٣٢) بَابُ: النَّهْيِ عَنِ الْجُلُوسِ فِي الطُّرُقَاتِ وَإِعْطَاءِ الطَّرِيقِ حَقَّهُ

1374. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Beware! Avoid sitting on the roads (ways)". The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet صلى الله عليه وسلم said, "If you must sit

١٣٧٤ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ» فَقَالُوا: مَا لَنَا بُدٌّ. إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ: «فَإِذَا أَبَيْتُمْ إِلاَّ

there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (i.e. polytheism, disbelief and all what Islâm has forbidden)." (*Sahîh Al-Bukhâri, Hadîth* No. 645, Vol. 3)

الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا» قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ».

CHAPTER 33. Prohibition of (1) lengthening head hair artificially (by wearing false hair etc.) by a lady, or (2) gets her hair lengthened artificially, (3) (the lady who practices) tattooing or (4) gets herself tattooed (5) plucking the eyebrows or the hair from the face, or gets her eyebrows or the hair from the faces plucked (6) making artificial spaces between the teeth and changing Allâh's creation.

(٣٣) بَابُ: تَحْرِيمِ فِعْلِ الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ وَالنَّامِصَةِ وَالْمُتَنَمِّصَةِ وَالْمُتَفَلِّجَاتِ وَالْمُغَيِّرَاتِ خَلْقَ اللهِ

1375. Narrated Asmâ' رضي الله عنها : A woman asked the Prophet صلى الله عليه وسلم saying, "O Allâh's Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allâh has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially." (*Sahîh Al-Bukhâri, Hadîth* No. 824, Vol. 7)

١٣٧٥ - **حَدِيثُ** أَسْمَاءَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ فَامَّرَقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا؛ أَفَأَصِلُ فِيهِ؟ فَقَالَ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ».

1376. Narrated 'Âisha رضي الله عنها : An *Ansâri* woman gave her daughter in marriage and the hair of the latter started falling out. The *Ansâri* woman came to the Prophet صلى الله عليه وسلم and mentioned that to him and said, "Her

١٣٧٦ - **حَدِيثُ** عَائِشَةَ، أَنَّ امْرَأَةً مِنَ الأَنْصَارِ زَوَّجَتِ ابْنَتَهَا، فَتَمَعَّطَ شَعَرُ رَأْسِهَا فَجَاءَتْ إِلَى النَّبِيِّ ﷺ، فَذَكَرَتْ ذَلِكَ لَهُ؛ فَقَالَتْ: إِنَّ زَوْجَهَا

(my daughter's) husband suggested that I should let her wear false hair." The Prophet صلى الله عليه وسلم said, "No, (don't do that) for Allâh sends His Curses upon such ladies who lengthen their hair artificially (by wearing false hair)." (*Sahîh Al-Bukhâri, Hadîth* No. 133. Vol. 7)

أَمَرَنِي أَنْ أَصِلَ فِي شَعَرِهَا، فَقَالَ: «لاَ، إِنَّهُ قَدْ لُعِنَ الْمُوصِلاَتُ».

1377. Narrated 'Alqama رضى الله عنه : 'Abdullâh (bin Mas'ûd) رضى الله عنه said, "Allâh curses those ladies who practise tattooing and those who get themselves tattooed, and those ladies who gets their hair [removed from their eyebrows and faces (except the beard and moustache)] and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banî Asad called Umm Ya'qûb who came (to 'Abdullâh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse those whom Allâh's Messenger صلى الله عليه وسلم cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read: 'And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)...' (V.59:7). She replied, "Yes, I did." He said, "Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things.?" He said, "Go and watch her." She went and watched her but could not see anything in support of her

١٣٧٧ - حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ. قَالَ: لَعَنَ اللهُ الْوَاشِمَاتِ، وَالْمُوتَشِمَاتِ، وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللهِ. فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ. فَجَاءَتْ، فَقَالَتْ: إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ. فَقَالَ: وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ، وَمَنْ هُوَ فِي كِتَابِ اللهِ؟ فَقَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ. فَقَالَ: لَئِنْ كُنْتِ قَرَأْتِيهِ، لَقَدْ وَجَدْتِيهِ. أَمَا قَرَأْتِ **﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ، وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾**؟ قَالَتْ: بَلَى. قَالَ: فَإِنَّهُ قَدْ نَهَىٰ عَنْهُ. قَالَتْ: فَإِنِّي أَرَى أَهْلَكَ يَفْعَلُونَهُ. قَالَ: فَاذْهَبِي، فَانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ، فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا. فَقَالَ: لَوْ كَانَتْ كَذَلِكَ مَا جَامَعَتْنَا.

statement. On that he said, "If my wife was as you thought, I would not keep her in my company." (*Sahîh Al-Bukhâri, Hadîth* No. 408, Vol. 6)

1378. Narrated Humaid bin 'Abdur Rahmân رضي الله عنه that he heard Mu'âwiya bin Abî Sufyân رضي الله عنهما (talking) on the pulpit in the year when he performed the *Hajj*. He took a tuft of hair that was in the hand of an orderly and said, "O people of Al-Madîna! Where are your learned men? I heard the Prophet صلى الله عليه وسلم forbidding such a thing as this (i.e. false hair) and he (صلى الله عليه وسلم) used to say, 'The Israelites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks).' " (*Sahîh Al-Bukhâri, Hadîth* No. 674, Vol. 4)

١٣٧٨ - **حديث** مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ، عَلَى الْمِنْبَرِ، فَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ، وَكَانَتْ فِي يَدَيْ حَرَسِيٍّ. فَقَالَ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ، يَنْهٰى عَنْ مِثْلِ هٰذِهِ، وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ».

CHAPTER 35. It is forbidden to wear garment of falsehood etc. and to show resemblace to something which is not given to him.

(٣٥) بَابُ: النَّهْيِ عَنِ التَّزْوِيرِ فِي اللِّبَاسِ وَغَيْرِهِ وَالتَّشَبُّعِ بِمَا لَمْ يُعْطَ

1379. Narrated Asmâ' رضي الله عنها : A lady said, "O Allâh's Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has (in fact) not given (in order to tease her)?" Allâh's Messenger صلى الله عليه وسلم said, "The one who pretends that he has been given what he has not, is just like the (false) one who wears two garments of falsehood."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 146, Vol, 7)

١٣٧٩ - **حديث** أَسْمَاءَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُورٍ».

[1] (H.1379) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

38. THE BOOK OF *AL-ADÂB* (GOOD-MANNERS)

٣٨ - كِتَابُ الآدَابِ

CHAPTER 1. It is prohibited to call anybody except Allâh's Messenger (صلى الله عليه وسلم) with the *Kunya* of *Abul-Qâsim*, and mentioning of preferable names.

(١) بَابُ: النَّهْيِ عَنِ التَّكَنِّي بِأَبِي الْقَاسِمِ وَبَيَانِ مَا يُسْتَحَبُّ مِنَ الأَسْمَاءِ

1380. Narrated Anas رضي الله عنه : A man at Al-Baqî' called, "O Abul-Qâsim!" The Prophet صلى الله عليه وسلم turned to him and the man said (to the Prophet صلى الله عليه وسلم), "I did not intend to call you." The Prophet صلى الله عليه وسلم said, "Name yourselves by my name but not by my *Kunya* name[1] (i.e. Abul-Qâsim). (*Sahîh Al-Bukhâri, Hadîth* No. 332, Vol. 3)

١٣٨٠ - **حَدِيثُ** أَنَس رضي الله عنه، قَالَ: دَعَا رَجُلٌ بِالْبَقِيعِ، يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ. فَقَالَ: لَمْ أَعْنِكَ. قَالَ: «سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي».

1381. Narrated Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنهما : A man amongst us begot a boy whom he named Al-Qâsim. On that the *Ansâr* said, (to the man), "We will never call you Abul-Qâsim and will never please you with this blessed title." So, he went to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I have begotten a boy whom I named Al-Qâsim and the *Ansâr* said, 'We will never call you Abul-Qâsim, nor will we please you with this title.' " The Prophet صلى الله عليه وسلم said, "The *Ansâr* have done well. Name by my name, but do not name by my *Kunya*, for I am Qâsim." (*Sahîh Al-Bukhâri, Hadîth* No. 345, Vol. 4)

١٣٨١ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ، قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ، فَسَمَّاهُ الْقَاسِمَ. فَقَالَتِ الأَنْصَارُ: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْنًا.

فَأَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! وُلِدَ لِي غُلاَمٌ، فَسَمَّيْتُهُ الْقَاسِمَ، فَقَالَتِ الأَنْصَارُ: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْنًا.

فَقَالَ النَّبِيُّ ﷺ: «أَحْسَنَتِ الأَنْصَارُ، سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ».

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[1] (H.1380) *Kunya:* Means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so and this is a custom of the Arabs.

1282. Narrated Jâbir رضي الله عنه : A boy was born for a man among us and the man named him Al-Qâsim. We said to him, "We will not call you Abul-Qâsim, nor will we respect you for that." The Prophet صلى الله عليه وسلم was informed about that, and he said, "Name your son 'Abdur Rahmân." (*Sahîh Al-Bukhâri, Hadîth* No. 205, Vol. 8)

١٣٨٢ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ، فَسَمَّاهُ الْقَاسِمَ، فَقُلْنَا: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ كَرَامَةَ. فَأَخْبَرَ النَّبِيَّ ﷺ، فَقَالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحْمٰنِ».

1383. Narrated Abû Huraira رضي الله عنه : (The Prophet صلى الله عليه وسلم) Abul-Qâsim said, "Name yourselves after me, but do not call yourselves by my *Kunya*." (*Sahîh Al-Bukhâri, Hadîth* No. 739, Vol. 4)

١٣٨٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي».

CHAPTER 3. Preference of changing ugly names to good names, and to change the name *Barrah* to Zainab and Jûwairiyah etc.

(٣) بَابُ: اسْتِحْبَابِ تَغْيِيرِ الاسْمِ الْقَبِيحِ إِلَى حَسَنٍ وَتَغْيِيرِ اسْمِ بَرَّةَ إِلَى زَيْنَبَ وَجُوَيْرِيَةَ ونحوها

1384. Narrated Abû Huraira رضي الله عنه : Zainab's original name was *Barrah*[1] but it was said, "By that she is giving herself the prestige of piety." So the Prophet صلى الله عليه وسلم changed her name to Zainab. (*Sahîh Al-Bukhâri, Hadîth* No. 212, Vol. 8)

١٣٨٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللهِ ﷺ: زَيْنَبَ.

CHAPTER 4. Prohibition of calling the ruler as king of kings.

(٤) بَابُ: تَحْرِيمِ التَّسَمِّي بِمَلِكِ الأَمْلاَكِ وَبِمَلِكِ الْمُلُوكِ

1385. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The most perfidious (awful) name in Allâh's consideration is, that of a man calling

١٣٨٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَخْنَعُ الأَسْمَاءِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلاَكِ».

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[1] (H.1384) *Barrah* means pious.

himself king of kings." (*Sahîh Al-Bukhâri, Hadîth* No. 225, Vol. 8)

CHAPTER 5. It is preferable to perform *Tahnîk*[1] of a new-born child at the time of its birth and to carry it to a pious person to perform *Tahnîk* and there is no harm in naming the child on its birthday, and it is preferable to give such names as 'Abdullâh, Ibrâhîm, and the names of all the Messengers of Allâh.

(٥) بَابُ: اسْتِحْبَابِ تَحْنِيكِ الْمَوْلُودِ عِنْدَ وِلَادَتِهِ وَحَمْلِهِ إِلَى صَالِحٍ يُحَنِّكُهُ وَجَوَازُ تَسْمِيَتِهِ يَوْمَ وِلَادَتِهِ وَاسْتِحْبَابِ التَّسْمِيَةِ بِعَبْدِ اللهِ وَإِبْرَاهِيمَ وَسَائِرِ أَسْمَاءِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ

1386. Narrated Anas bin Mâlik رضي الله عنه : Abû Talha had a child who was sick. The child died when Abû Talha had gone out. When Abû Talha returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said, (to him), "Bury the child (as he is dead)." Next morning Abû Talha came to Allâh's Messenger صلى الله عليه وسلم and told him about that. The Prophet صلى الله عليه وسلم said (to him), "Did you sleep with your wife last night?" Abû Talha said, "Yes". The Prophet صلى الله عليه وسلم said, "O Allâh! Bestow Your Blessing on them as regards that night of theirs." Then (later on) Umm Sulaim gave birth to a boy. Abû Talha told me to take care of the child till he was taken to the Prophet صلى الله عليه وسلم . Abû Talha took the

١٣٨٦ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: كَانَ ابْنٌ لِأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ. فَلَمَّا رَجَعَ أَبُو طَلْحَةَ، قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ مَا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ، فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا. فَلَمَّا فَرَغَ، قَالَتْ: وَارِ الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللهِ ﷺ، فَأَخْبَرَهُ. فَقَالَ: «أَعْرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا. قَالَ لِي أَبُو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ فَأَتَى بِهِ النَّبِيَّ ﷺ، وَأَرْسَلَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا:

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[1] (Ch.5) *Tahnîk* is the process of chewing some sweet food (e.g., dates or honey) and putting it into the baby's mouth and rubbing its chin to train it to eat, and pronouncing *Adhân* in the ear of a baby etc., and giving a name to the child, and *'Aqîqa* is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh (two sheep for a male child and one sheep for a female child).

child to the Prophet صلى الله عليه وسلم and Umm Sulaim sent some dates along with the child. The Prophet صلى الله عليه وسلم took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates." The Prophet صلى الله عليه وسلم took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did *Tahnîk* for him with that, and named him 'Abdullâh. (*Sahîh Al-Bukhâri, Hadîth* No. 379, Vol. 7)

نَعَمْ، تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ ﷺ، فَمَضَغَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ، وَحَنَّكَهُ بِهِ، وَسَمَّاهُ عَبْدَ اللهِ.

1387. Narrated Abû Mûsa رضي الله عنه: A son was born to me and I took him to the Prophet صلى الله عليه وسلم who named him Ibrâhîm, (Abraham) did *Tahnîk* for him with a date (fruit), invoked Allâh to bless him and returned him to me.(The narrator added: That was Abû Mûsa's eldest son.) (*Sahîh Al-Bukhâri, Hadîth* No. 376, Vol. 7)

١٣٨٧ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه، قَالَ: وُلِدَ لِي غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَه إِلَيَّ. وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى.

1388. Narrated Asmâ' رضي الله عنها that she conceived 'Abdullâh bin Az-Zubair. She added, "I migrated to Al-Madîna while I was at full term of pregnancy and alighted at Quba' where I gave birth to him. Then I brought him to the Prophet صلى الله عليه وسلم and put him on his lap. The Prophet صلى الله عليه وسلم asked for a date (fruit), chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allâh's Messenger صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم rubbed the child's palate with a date (fruit) and invoked for Allâh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islâmic land (i.e.

١٣٨٨ - **حَدِيثُ** أَسْمَاءَ رضي الله عنها، أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ. قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ. ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَوَضَعْتُهُ فِي حَجْرِهِ. ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ. فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ. ثُمَّ حَنَّكَهُ بِتَمْرَةٍ، ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ؛ وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ.

Al-Madîna). (*Sahîh Al-Bukhâri, Hadîth* No. 248, Vol. 5)

١٣٨٩ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ. قَالَ: أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ ﷺ، حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخِذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ؛ فَلَهَا النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ ﷺ، فَاسْتَفَاقَ النَّبِيُّ ﷺ، فَقَالَ: «أَيْنَ الصَّبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: قَلَبْنَاهُ، يَا رَسُولَ اللهِ! قَالَ: «مَا اسْمُهُ» قَالَ: فُلاَنٌ. قَالَ: «وَلٰكِنْ أَسْمِهِ الْمُنْذِرَ» فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ.

1389. Narrated Sahl bin Sa‘d رضى الله عنه : When Al-Mundhir bin Abû Usaid was born. He was brought to the Prophet صلى الله عليه وسلم , who placed him on his thigh. While Abû Usaid was sitting there, the Prophet صلى الله عليه وسلم was busy with something in his hands so Abû Usaid told someone to take his son from the thigh of the Prophet صلى الله عليه وسلم. When the Prophet صلى الله عليه وسلم finished his job (with which he was busy) he said, “Where is the boy?’ ” Abû Usaid replied, “We have sent him home.” The Prophet صلى الله عليه وسلم said, “What is his name? Abû Usaid told the boy’s name.” The Prophet صلى الله عليه وسلم said, “No, his name is Al-Mundhir.” From that day the boy was called as Al-Mundhir. (*Sahîh Al-Bukhâri, Hadîth* No. 211, Vol. 8)

١٣٩٠ - حَدِيثُ أَنَسٍ: قَالَ: كَانَ النَّبِيُّ ﷺ، أَحْسَنَ النَّاسِ خُلُقًا. وَكَانَ لِي أَخٌ يُقَالُ لَهُ: أَبُو عُمَيْرٍ، فَطِيمٌ. وَكَانَ إِذَا جَاءَ قَالَ: «يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟» نُغَرٌ كَانَ يَلْعَبُ بِهِ.

1390. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم was the best of all the people in character, I had a brother called Abû ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet صلى الله عليه وسلم , the Prophet صلى الله عليه وسلم used to say, “O Abû ‘Umair! What did *Al-Nughair* (nightingale) (do)?” It was nightingale with which he used to play. (*Sahîh Al-Bukhâri, Hadîth* No. 222, Vol. 8)

(٧) بَابُ: الاسْتِئْذَانِ

CHAPTER 7. To ask permission for entering a house (etc.)

١٣٩١ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ.

1391. Narrated Abû Sa‘îd Al-Khudrî رضى الله عنه : While I was present in one of

the gatherings of the *Ansâr*, Abû Mûsa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given permission, so I returned." (When 'Umar came to know about it) he said to Abû Mûsa, "Why did you not enter?" Abû Mûsa replied, "I asked permission three times, and I was not given permission, so, I returned, for Allâh's Messenger صلى الله عليه وسلم said, 'If anyone of you ask permission to enter thrice and permission is not given, then he should return.' " 'Umar said, "By Allâh! We will ask Abû Mûsa to bring witnesses for it." (Abû Mûsa went to a gathering of the *Ansâr* and said), "Did anyone of you hear this from the Prophet صلى الله عليه وسلم ". Ubai bin Ka'b said, "By Allâh, none will go with you but the youngest of the people (as a witness)." I (Abû Sa'îd) was the youngest of them, so I went with Abû Mûsa and informed 'Umar that the Prophet صلى الله عليه وسلم had said so. (*Sahîh Al-Bukhâri, Hadîth* No. 262, Vol. 8)

قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَىٰ كَأَنَّهُ مَذْعُورٌ. فَقَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلاَثًا، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. فَقَالَ: مَا مَنَعَكَ؟ قُلْتُ: اسْتَأْذَنْتُ ثَلاَثًا فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاَثًا، فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ» فَقَالَ: وَاللهِ! لَتُقِيمَنَّ عَلَيْهِ بِبَيِّنَةٍ. أَمِنْكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ ﷺ؟ فَقَالَ أُبَيُّ بْنُ كَعْبٍ: وَاللهِ! لاَ يَقُومُ مَعَكَ إِلاَّ أَصْغَرُ الْقَوْمِ، فَكُنْتُ أَصْغَرَ الْقَوْمِ؛ فَقُمْتُ مَعَهُ فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ ذٰلِكَ.

CHAPTER 8. It is disliked to say: 'I', in response to one's inquiry while seeking permission to enter (etc.)

(٨) بَابٌ: كَرَاهَةِ قَوْلِ الْمُسْتَأْذِنِ: أَنَا، إِذَا قِيلَ: مَنْ هَذَا؟

1392. Narrated Jâbir رضي الله عنه: I came to the Prophet صلى الله عليه وسلم in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I". He said, "I, I?" He repeated it as if he disliked it. (*Sahîh Al-Bukhâri, Hadîth* No. 267, Vol. 8)

١٣٩٢ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي. فَدَقَقْتُ الْبَابَ فَقَالَ: «مَنْ ذَا؟» فَقُلْتُ: أَنَا. فَقَالَ: «أَنَا، أَنَا!» كَأَنَّهُ كَرِهَهَا.

CHAPTER 9. Prohibition of peeping into the house of another person.

(٩) بَابُ: تَحْرِيمِ النَّظَرِ فِي بَيْتِ غَيْرِهِ

1393. Narrated Sahl bin Sa'd As-Sâ'dî رضي الله عنه : A man peeped through a hole in the door of Allâh's Messenger's house and at that time, Allâh's Messenger صلى الله عليه وسلم had a *Midrî* (an iron comb or bar) with which he was rubbing his head. So, when Allâh's Messenger صلى الله عليه وسلم saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allâh's Messenger صلى الله عليه وسلم added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)." (*Sahîh Al-Bukhâri, Hadîth* No. 38-B, Vol. 9)

١٣٩٣ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَجُلاً اطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللهِ ﷺ، وَمَعَ رَسُولِ اللهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ. فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ، قَالَ: «لَوْ أَعْلَمُ أَنْ تَنْتَظِرَنِي لَطَعَنْتُ بِهِ فِي عَيْنَيْكَ». قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ الْبَصَرِ».

1394. Narrated Anas bin Mâlik رضي الله عنه : A man peeped into a room of the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم stood up, holding an arrow head. It is as if I am just looking at him trying to stab the man. (*Sahîh Al-Bukhâri, Hadîth* No. 259, Vol. 8)

١٣٩٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ، بِمِشْقَصٍ، أَوْ بِمَشَاقِصَ، فَكَأَنِّي أَنْظُرُ إِلَيْهِ يَخْتِلُ الرَّجُلَ لِيَطْعُنَهُ.

1395. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you." (*Sahîh Al-Bukhâri, Hadîth* No. 26, Vol. 9)

١٣٩٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، يَقُولُ: «لَوِ اطَّلَعَ فِي بَيْتِكَ أَحَدٌ وَلَمْ تَأْذَنْ لَهُ، خَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

39. THE BOOK OF *AS-SALÂM* (GREETINGS)

٣٩ - كِتَابُ السَّلَامِ

CHAPTER 1. The riding one should greet the walking one, and the small number of persons should greet the large number of persons.

(١) بَابٌ: يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَالْقَلِيلُ عَلَى الْكَثِيرِ

1396. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons." (*Sahîh Al-Bukhâri, Hadîth* No. 251, Vol. 8)

١٣٩٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

CHAPTER 3. The right of a Muslim for a Muslim is to return the greetings.

(٣) بَابٌ: مِنْ حَقِّ الْمُسْلِمِ لِلْمُسْلِمِ رَدُّ السَّلَامِ

1397. Narrated Abû Huraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The rights of a Muslim on a Muslim are five: (1) To return the greetings, (2) to visit the sick, (3) to follow the funeral processions (4) to accept invitation and (5) to reply the sneezer [saying, *Yarhamu-ka-Allah* (may Allâh be merciful to you), provided the sneezer says, *Al-hamdu-lillah* (all the praises are for Allâh)]. (*Sahîh Al-Bukhâri, Hadîth* No. 332, Vol. 2)

١٣٩٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ».

CHAPTER 4. Prohibition of saying first *As-Salam-u-'Alaikum* to the people of Scripture (Jews and Christians), and how to respond to their greeting

(٤) بَابٌ: النَّهْيِ عَنِ ابْتِدَاءِ أَهْلِ الْكِتَابِ بِالسَّلَامِ وَكَيْفَ يُرَدُّ عَلَيْهِمْ

1398. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If the people of the Scripture greet you, then you should say (in reply), '*Wa-*

١٣٩٨ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا

'Alaikum (and on you).' " (*Sahîh Al-Bukhâri, Hadîth* No. 275, Vol. 8)

سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ».

1399. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "When the Jews greet you, they usually say, *'As-Sâmu 'Alaikum* (death be on you), ' so you should say (in reply to them), *'Wa'Alaikum* (and on you).' " (*Sahîh Al-Bukhâri, Hadîth* No. 274, Vol. 8)

١٣٩٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ. فَقُلْ: وَعَلَيْكَ».

1400. Narrated 'Âisha رضى الله عنها : A group of Jews came to Allâh's Messenger صلى الله عليه وسلم and said, "*As-Sâmu 'Alaika* (death be on you)," and I understood it and said to them, "*Alaikum As-Sâmu wa-l-La'na* (death and curse be on you), " Allâh's Messenger صلى الله عليه وسلم said, "Be calm! O 'Âisha, for Allâh loves that one should be kind and lenient in all matters." I said, "O Allâh's Messenger! Haven't you heard what they have said?" Allâh's Messenger صلى الله عليه وسلم said, "I have (already) said (to them), *'Alaikum* (upon you).' " (*Sahîh Al-Bukhâri, Hadîth* No. 273, Vol. 8)

١٤٠٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ. فَفَهِمْتُهَا، فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَهْلاً، يَا عَائِشَةُ! فَإِنَّ اللهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ» فَقُلْتُ: يَا رَسُولَ اللهِ! أَوَ لَمْ تَسْمَعْ مَا قَالوا؟ قَالَ رَسُولُ اللهِ ﷺ: «فَقَدْ قُلْتُ: وَعَلَيْكُمْ».

CHAPTER 5. Preference of greeting the boys.

(٥) بَابُ: اسْتِحْبَابِ السَّلَامِ عَلَى الصِّبْيَانِ

1401. Narrated Anas bin Mâlik رضى الله عنه that he passed by a group of boys and greeted them and said, "The Prophet صلى الله عليه وسلم used to do so." (*Sahîh Al-Bukhâri, Hadîth* No. 264, Vol. 8)

١٤٠١ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّهُ مَرَّ عَلَى صِبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ. وَقَالَ: كَانَ النَّبِيُّ ﷺ، يَفْعَلُهُ.

CHAPTER 7. It is allowed for women to go out for answering the call of nature.

(٧) بَابُ: إِبَاحَةِ الْخُرُوجِ لِلنِّسَاءِ لِقَضَاءِ حَاجَةِ الإِنْسَانِ

1402. Narrated 'Âisha رضى الله عنها : Sauda (the wife of the Prophet صلى الله عليه وسلم)

١٤٠٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها،

went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So 'Umar bin Al-Khattâb saw her and said, "O Sauda! By Allâh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allâh's Messenger صلى الله عليه وسلم was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allâh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allâh inspired him (the Prophet صلى الله عليه وسلم) and when the state of inspiration was over, and the bone was still in his hand, as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs." (*Sahîh Al-Bukhâri, Hadîth* No. 318, Vol. 6)

قَالَتْ: خَرَجَتْ سَوْدَةُ بَعْدَمَا ضُرِبَ الْحِجَابُ، لِحَاجَتِهَا؛ وَكَانَتِ امْرَأَةً جَسِيمَةً لاَ تَخْفَى عَلَى مَنْ يَعْرِفُهَا؛ فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا سَوْدَةُ! أَمَا وَاللهِ مَا تَخْفَيْنَ عَلَيْنَا، فَانْظُرِي كَيْفَ تَخْرُجِينَ. قَالَتْ: فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللهِ ﷺ، فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى، وَفِي يَدِهِ عَرْقٌ. فَدَخَلَتْ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي، فَقَالَ لِي عُمَرُ كَذَا وَكَذَا. قَالَتْ: فَأَوْحىٰ اللهُ إِلَيْهِ. ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ، مَا وَضَعَهُ. فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ».

CHAPTER 8. Prohibition of sitting with a foreign-lady in privacy or to enter to her (house etc.) while she is alone.

(٨) بَابُ: تَحْرِيمِ الْخَلْوَةِ بِالأَجْنَبِيَّةِ وَالدُّخُولِ عَلَيْهَا

1403. Narrated 'Uqba bin 'Âmir رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Beware of entering upon the ladies." A man from the *Ansâr* said, "Allâh's Messenger! What about *Al-Hamu*[1] (the in-laws of the wife i.e. the brothers of her husband or his nephews etc.)?" The Prophet صلى الله عليه وسلم replied: The in-laws

١٤٠٣ - **حديث** عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللهِ! أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ الْمَوْتُ».

[1] (H.1403) It is mainly the brothers of the husband or the in-laws of the wife who are meant here, are only those who could have married that woman if she had not been married.

(*Al-Hamu*) of the wife are death itself.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 159, Vol. 7)

CHAPTER 9. It is preferable for a man to tell (others etc.) while accompanied by his wife or a *Mahram*-lady that she is his wife or *Mahram* in order to remove suspicions.

(٩) بَابُ: بَيَانِ أَنَّهُ يُسْتَحَبُّ لِمَنْ رُئِيَ خَالِيًا بِامْرَأَةٍ وَكَانَتْ زَوْجَةً أَوْ مَحْرَمًا لَهُ أَنْ يَقُولَ: هَذِهِ فُلَانَةُ، لِيَدْفَعَ ظَنَّ السُّوْءِ بِهِ

1404. Narrated 'Alî bin Al-Husain رضى الله عنهما: Safîyya, the wife of the Prophet صلى الله عليه وسلم told me that she went to Allâh's Messenger صلى الله عليه وسلم to visit him in the mosque while he was in *I'tikâf* in the last ten days of Ramâdan. She talked with him for a while then she got up in order to return home. The Prophet صلى الله عليه وسلم accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Ansâri* men were passing by and they greeted Allâh's Messenger صلى الله عليه وسلم. He told them: Do not run away! And said, "She is (my wife) Safîyya bint Huyaî." Both of them said, "*Subhan Allâh*, (How dare we think of any evil) O Allâh's Messenger." And they felt it. The Prophet صلى الله عليه وسلم said (to them), "Satan reaches everywhere in the human body as blood reaches it, (everywhere in one's body.) I was afraid lest Satan might insert an evil thought in your minds." (*Sahîh Al-Bukhâri, Hadîth* No. 251, Vol. 3)

١٤٠٤ - حَدِيثُ صَفِيَّةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ، تَزُورُهُ فِي اعْتِكَافِهِ، فِي الْمَسْجِدِ، فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ. فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ. فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ، عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ رَجُلَانِ مِنَ الأَنْصَارِ. فَسَلَّمَا عَلَى رَسُولِ اللهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقَالاَ: سُبْحَانَ اللهِ، يَا رَسُولَ اللهِ! وَكَبُرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا».

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[1] (H.1403) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet صلى الله عليه وسلم compared the brother-in-law of a wife to death if he stays in seclusion with her.

CHAPTER 10. If a person comes to a gathering and finds space to sit, he should sit there or otherwise he should sit behind that gathering.

(١٠) بَاب: مَنْ أَتَى مَجْلِسًا فَوَجَدَ فُرْجَةً فَجَلَسَ فِيهَا، وَإِلَّا وَرَاءَهُمْ

1405. Narrated Abû Wâqid Al-Laithî رضى الله عنه : While Allâh's Messenger صلى الله عليه وسلم was sitting in the mosque with some people, three men came. Two of them came in front of Allâh's Messenger صلى الله عليه وسلم and the third went away. The narrator added: The two persons kept on standing before Allâh's Messenger صلى الله عليه وسلم for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering,) and the third one went away. When Allâh's Messenger صلى الله عليه وسلم finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allâh, so Allâh took him into His Grace and Mercy and accommodated him, the second felt shy from Allâh, so Allâh sheltered him in His Mercy (and did not punish him), while the third turned his face from Allâh and went away, so Allâh turned His Face from him (likewise)." (*Sahîh Al-Bukhâri, Hadîth* No. 66, Vol. 1)

١٤٠٥ - حَدِيثُ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللهِ ﷺ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللهِ ﷺ، وَذَهَبَ وَاحِدٌ. قَالَ: فَوَقَفَا عَلَى رَسُولِ اللهِ ﷺ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ، فَجَلَسَ فِيهَا. وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ. وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ، قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ فَآوَاهُ اللهُ؛ وَأَمَّا الآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللهُ مِنْهُ؛ وَأَمَّا الآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ».

CHAPTER 11. Prohibition for a man to make another man get up from his seat in a gathering in order to sit there.

(١١) بَاب: تَحْرِيمِ إِقَامَةِ الْإِنْسَانِ مِنْ مَوْضِعِهِ الْمُبَاحِ الَّذِي سَبَقَ إِلَيْهِ

1406. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there." (*Sahîh Al-Bukhâri, Hadîth* No. 286, Vol. 8)

١٤٠٦ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ».

CHAPTER 13. It is forbidden for an effeminate man to enter upon foreign women.

(١٣) بَابُ: مَنْعِ الْمُخَنَّثِ مِنَ الدُّخُولِ عَلَى النِّسَاءِ الْأَجَانِبِ

1407. Narated Umm Salama رضي الله عنها : The Prophet صلى الله عليه وسلم came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullâh bin Abî Umaiyya, "O 'Abdullâh! See if Allâh should make you conquer At-Tâ'if tomorrow, then take the daughter of Ghailân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet صلى الله عليه وسلم then said, "These (effeminate men) should never enter upon you (O women!)" Ibn Juraij said, "That effeminate man was called Hît." (*Sahîh Al-Bukhâri, Hadîth* No. 613, Vol. 5)

١٤٠٧ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَعِنْدِي مُخَنَّثٌ، فَسَمِعَهُ يَقُولُ لِعَبْدِ اللهِ ابْنِ أُمَيَّةَ: يَا عَبْدَ اللهِ! أَرَأَيْتَ إِنْ فَتَحَ اللهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَعَلَيْكَ بِابْنَةِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ، وَتُدْبِرُ بِثَمَانٍ. وَقَالَ النَّبِيُّ ﷺ: «لاَ يَدْخُلَنَّ هٰؤُلاَءِ عَلَيْكُنَّ».

CHAPTER 14. It is allowed to seat a foreign woman on the ride behind one's back if she appears to be completely exhausted in the way.

(١٤) بَابُ: جَوَازِ إِرْدَافِ الْمَرْأَةِ الْأَجْنَبِيَّةِ إِذَا أَعْيَتْ فِي الطَّرِيقِ

1408. Narrated Asmâ' bint Abû Bakr رضي الله عنها : When Az-Zubair married me, he had not real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Ansâri* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Az-Zubair's land given to him by Allâh's Messenger صلى الله عليه وسلم and this land was two-third *Farsakh* (about two

١٤٠٨ - **حَدِيثُ** أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما، قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ، وَمَا لَهُ فِي الأَرْضِ مِنْ مَالٍ وَلاَ مَمْلُوكٍ وَلاَ شَيْءٍ، غَيْرَ نَاضِحٍ وَغَيْرَ فَرَسِهِ. فَكُنْتُ أَعْلِفُ فَرَسَهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرِزُ غَرْبَهُ، وَأَعجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ. وَكَانَ يَخْبِزُ جَارَاتٌ لِي مِنَ الأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ. وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللهِ ﷺ، عَلَى

miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh's Messenger صلى الله عليه وسلم along with some *Ansâri* people. He called me and then, (directing his camel to kneel down) said, "*Ikh*! *Ikh*! so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghîra*, for he had the greatest sense of *Ghîra* of all the people. Allâh's Messenger صلى الله عليه وسلم noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allâh's Messenger صلى الله عليه وسلم while I was carying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghîra*[1]. On that Az-Zubair said, "By Allâh, your carrying the date-stones (and you being seen by the Prophet صلى الله عليه وسلم in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abû Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). (*Sahîh Al-Bukhâri, Hadîth* No. 151, Vol. 7)

رَأْسِي، وَهِيَ مِنِّي عَلَى ثُلُثَيْ فَرْسَخٍ. فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي، فَلَقِيتُ رَسُولَ اللهِ ﷺ، وَمَعَهُ نَفَرٌ مِنَ الأَنْصَارِ. فَدَعَانِي. ثُمَّ قَالَ: «إِخْ إِخْ» لِيَحْمِلَنِي خَلْفَهُ. فَاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجَالِ، وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ، وَكَانَ أَغْيَرَ النَّاسِ. فَعَرَفَ رَسُولُ اللهِ ﷺ، أَنِّي اسْتَحْيَيْتُ، فَمَضَى فَجِئْتُ الزُّبَيْرَ، فَقُلْتُ: لَقِيَنِي رَسُولُ اللهِ ﷺ، وَعَلَى رَأْسِي النَّوَى، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَأَنَاخَ لأَرْكَبَ فَاسْتَحْيَيْتُ مِنْهُ، وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ: وَاللهِ! لَحَمْلُكِ النَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ. قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ ذَلِكَ، بِخَادِمٍ يَكْفِينِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

CHAPTER 15. (About) the speaking-in-secret by two persons without the consent of the third one (if all the three are sitting together).

(١٥) بَاب: مُنَاجَاةِ الاثْنَيْنِ دُونَ الثَّالِثِ بِغَيْرِ رِضَاهُ

1409. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "When three persons are together, then no two of them should hold secret

١٤٠٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا كَانُوا ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ

[1] (H.1408) *Ghîra:* See glossary.

counsel excluding the third person." (*Sahîh Al-Bukhâri, Hadîth* No. 303, Vol. 8)

دُونَ الثَّالِثِ».

1410. Narrated 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When you are three persons; sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." (*Sahîh Al-Bukhâri, Hadîth* No. 305, Vol. 8)

١٤١٠ - حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ. قَالَ النَّبِيُّ ﷺ: «إِذَا كُنْتُمْ ثَلاثَةً، فَلاَ يَتَنَاجىٰ رَجُلاَنِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ أَجْلَ أَنْ يَحْزُنَهُ».

CHAPTER 16. About medicine, disease and *Ruqya*.

(١٦) بَابُ: الطِّبِّ وَالْمَرَضِ وَالرُّقَى

1411. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The effect of an evil eye is a fact." (*Sahîh Al-Bukhâri, Hadîth* No. 636, Vol. 7)

١٤١١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْعَيْنُ حَقٌّ».

Chapter 17. (About) Magic.

(١٧) بَابُ: السِّحْرِ

1412. Narrated 'Âisha رضى الله عنها : Magic was worked on Allâh's Messenger صلى الله عليه وسلم so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyân said: That is the hardest kind of magic as it has such an effect.) Then one day he said, "O 'Âisha! Do you know that Allâh has instructed me concerning matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one sitting near my head asked the other, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Lubîd bin A'sam, a man from Banî Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material (did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is

١٤١٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ سُحِرَ، حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلاَ يَأْتِيهِنَّ. قَالَ سُفْيَانُ (أَحَدُ رِجَالِ السَّنَدِ): وَهٰذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ إِذَا كَانَ كَذَا. فَقَالَ: «يَا عَائِشَةُ! أَعَلِمْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلاَنِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ أَعْصَمَ، رَجُلٌ مِنْ زُرَيْقٍ، حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا. قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَةٍ.

that)?' The other replied, 'In a skin of pollen of a male date-palm kept under a stone in the well of Dharwân.'" So the Prophet صلى الله عليه وسلم went to that well and took out those things and said, "That was the well which was shown to me (in dream). Its water looked like the infusion of *Henna* leaves and its date-palm trees looked like the heads of devils." The Prophet صلى الله عليه وسلم added, "Then that thing was taken out." I said (to the Prophet صلى الله عليه وسلم), "Why do you not treat yourself with *Nashra*?" He said, "Allâh has cured me; I dislike to let evil spread among any of the people." (*Sahîh Al-Bukhâri, Hadîth* No. 660, Vol. 7)

قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةِ ذَكَرٍ تَحْتَ رَعُوفَةٍ، فِي بِئْرِ ذَرْوَانَ» قَالَتْ: فَأَتَى النَّبِيُّ ﷺ الْبِئْرَ حَتَّى اسْتَخْرَجَهُ. فَقَالَ: «هٰذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ» قَالَ: «فَاسْتُخْرِجَ» قَالَتْ: فَقُلْتُ: أَفَلاَ، أَي، تَنَشَّرْتَ؟ فَقَالَ: «أَمَا وَاللهِ! فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا».

CHAPTER 18. (About) Poison.

(١٨) بَابُ: السُّمِّ

1413. Narrated Anas bin Mâlik رضى الله عنه: A Jewess brought a poisoned (cooked) sheep for the Prophet صلى الله عليه وسلم who ate from it. She was brought to the Prophet صلى الله عليه وسلم and he was asked, "Shall we kill her?" He said, "No." Anas added: "I continued to see the effect of the poison on the palate of the mouth of Allâh's Messenger صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 786, Vol. 3)

١٤١٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ يَهُودِيَّةً أَتَتِ النَّبِيَّ ﷺ، بِشَاةٍ مَسْمُومَةٍ فَأَكَلَ مِنْهَا، فَجِيءَ بِهَا، فَقِيلَ: أَلاَ تَقْتُلُهَا؟ قَالَ: «لاَ». قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللهِ ﷺ.

CHAPTER 19. Preference of treating a patient with *Ruqya*.

(١٩) بَابُ: اسْتِحْبَابِ رُقْيَةِ الْمَرِيضِ

1414. Narrated 'Âisha رضى الله عنها: Whenever Allâh's Messenger صلى الله عليه وسلم paid a visit to a patient, or a patient was brought to him, he used to invoke Allâh, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease." (*Sahîh Al-Bukhâri, Hadîth* No. 579, Vol. 7)

١٤١٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ، كَانَ إِذَا أَتَى مَرِيضًا، أَوْ أُتِيَ بِهِ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا».

CHAPTER 20. To perform *Ruqya* over a patient by reciting *Al-Mu'awwidhat* [*Sûrat Al-Falaq* (113), and *Sûrat An-Nâs* (114) and blowing one's breath and saliva over the patient while reciting these Verses.

(٢٠) بَابُ: رُقْيَةِ الْمَرِيضِ بِالْمُعَوِّذَاتِ وَالنَّفْثِ

1415. Narrated 'Âisha رضى الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم became sick, he would recite *Mu'awwidhat* (*Sûrat Al-Falaq* and *Surat An-Nâs*) and then blow his breath over his body. When he became seriously ill I used to recite (these two *Surah*) and rub his hands over his body hoping for its blessings. (*Sahîh Al-Bukhâri, Hadîth* No. 535, Vol. 6)

١٤١٥ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا اشْتَكَى، يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفُثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

CHAPTER 21. It is advisable to treat the effect(1) of an evil eye,(2) of poisonous stings (a snake-bite or a scorpion sting) etc. with the help of *Ruqya*.

(٢١) بَابُ: اسْتِحْبَابِ الرُّقْيَةِ مِنَ الْعَيْنِ وَالنَّمْلَةِ وَالْحُمَةِ وَالنَّظْرَةِ

1416. Narrated Al-Aswad رضى الله عنه : I asked 'Âisha رضى الله عنها about treating poisonous stings (a snake-bite or a scorpion sting) with a *Ar-Ruqya*. She said, "The Prophet صلى الله عليه وسلم allowed the treatment of poisonous sting with *Ruqya*." (*Sahîh Al-Bukhâri, Hadîth* No. 637, Vol. 7)

١٤١٦ - حَدِيثُ عَائِشَةَ. عَنِ الأَسْوَدِ ابْنِ يَزِيدَ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ مِنَ الْحُمَةِ. فَقَالَتْ: رَخَّصَ النَّبِيُّ ﷺ الرُّقْيَةَ مِنْ كُلِّ ذِي حُمَةٍ.

1417. Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to read in his *Ruqya*, "In the Name of Allâh. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 642, Vol. 7)

١٤١٧ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ، كَانَ يَقُولُ لِلْمَرِيضِ: «بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

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[1] (H.1417) The Prophet صلى الله عليه وسلم while reciting the *Ruqya*, (i.e. *Sûrat Al-Fâtihâ* or other Divine Verses etc.), put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

1418. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye. (*Sahîh Al-Bukhâri, Hadîth* No. 634, Vol. 7)

١٤١٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: أَمَرَنِي رَسُولُ اللهِ ﷺ، أَوْ أَمَرَ أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

1419. Narrated Umm Salama رضي الله عنها that the Prophet صلى الله عليه وسلم saw in her house a girl whose face had a black spot. He said, "She is under the effect of an evil eye, so treat her with a *Ruqya*." (*Sahîh Al-Bukhâri, Hadîth* No. 635, Vol. 7)

١٤١٩ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ، رَأَى فِي بَيْتِهَا جَارِيَةً، فِي وَجْهِهَا سَفْعَةٌ. فَقَالَ: «اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ».

CHAPTER 23. It is permissible to take the wages for the recitation of *Ruqya* with the Qur'ân etc.

(٢٣) بَابُ: جَوَازِ أَخْذِ الْأُجْرَةِ عَلَى الرُّقْيَةِ بِالْقُرْآنِ وَالْأَذْكَارِ

1420. Narrated Abû Sa'îd رضي الله عنه: Some of the companions of the Prophet صلى الله عليه وسلم went on a journey till they reached one of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them possess something (as treatment)." They went to the group of the companions (of the Prophet صلى الله عليه وسلم) and said, "Our chief was bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allâh! I can recite a *Ruqya* but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it." They agreed to pay them a flock

١٤٢٠ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فِي سَفْرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ، فَأَبَوْا أَنْ يُضَيِّفُوهُمْ. فَلُدِغَ سَيِّدُ ذٰلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ، لاَ يَنْفَعُهُ شَيْءٌ. فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هٰؤُلاَءِ الرَّهْطَ الَّذِينَ نَزَلُوا، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ! فَأَتَوْهُمْ. فَقَالُوا: يَا أَيُّهَا الرَّهْطُ! إِنَّ سَيِّدَنَا لُدِغَ، وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ، لاَ يَنْفَعُهُ. فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ وَاللهِ! إِنِّي لأَرْقِي، وَلٰكِنْ وَاللهِ! لَقَدِ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى

of sheep. One of them then went and recited "(*Sûrat Al-Fâtiha*)": 'All the praises and thanks are for the Lord of the *'Âlamîn* (mankind, jinns and all that exists)...' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet صلى الله عليه وسلم and narrate the whole story to him, and wait for his order." So, they went to Allâh's Messenger صلى الله عليه وسلم and narrated the story. Allâh's Messenger صلى الله عليه وسلم asked, "How did you come to know that *Sûrat Al-Fâtiha* was recited as *Ruqya*?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet صلى الله عليه وسلم smiled thereupon. (*Sahîh Al-Bukhâri, Hadîth* No. 476, Vol. 3)

تَجْعَلُوا لَنَا جُعْلاً. فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ. فَانْطَلَقَ يَتْفِلُ عَلَيْهِ. وَيَقْرَأُ ﴿الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ﴾ فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ. فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلَبَةٌ. قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ. فَقَالَ بَعْضُهُمْ: اقْسِمُوا. فَقَالَ الَّذِي رَقَى. لاَ تَفْعَلُوا، حَتَّى نَأْتِيَ النَّبِيَّ ﷺ، فَنَذْكُرَ لَهُ الَّذِي كَانَ، فَنَنْظُرَ مَا يَأْمُرُنَا. فَقَدِمُوا عَلَى رَسُولِ اللهِ ﷺ، فَذَكَرُوا لَهُ. فَقَالَ: «وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ!» ثُمَّ قَالَ: «قَدْ أَصَبْتُمْ، اقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا» فَضَحِكَ رَسُولُ اللهِ ﷺ.

CHAPTER 26. For every disease there is a treatment, and preference of treating.

(٢٦) بَابُ: لِكُلِّ دَاءٍ دَوَاءٌ وَاسْتِحْبَابِ التَّدَاوِي

1421. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: I heard the Prophet صلى الله عليه وسلم saying, "If there is any healing in your medicines, then it is: (1) in cupping, (2) a gulp of honey or (3) branding with fire (cauterization), one of these three according to what suits the ailment, but I don't like to be (cauterized) branded with fire." (*Sahîh Al-Bukhâri, Hadîth* No. 587, Vol. 7)

١٤٢١ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ، أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ، خَيْرٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ تُوَافِقُ الدَّاءَ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ».

1422. Narrated Ibn 'Abbâs رضي الله عنهما : When the Prophet صلى الله عليه وسلم was cupped, he paid the man who cupped him his wages. (*Sahîh Al-Bukhâri, Hadîth* No. 478, Vol. 3)

١٤٢٢ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: احْتَجَمَ النَّبِيُّ ﷺ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ.

1423. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used to get cupped and would never withhold the wages of any person. (*Sahîh Al-Bukhâri, Hadîth* No. 480, Vol. 3)

١٤٢٣ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ، يَحْتَجِمُ، وَلَمْ يَكُنْ يَظْلِمُ أَحَدًا أَجْرَهُ.

1424. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Fever is from the heat of the Hell-fire, so abate fever with water." (*Sahîh Al-Bukhâri, Hadîth* No. 486, Vol. 4)

١٤٢٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ».

1425. Narrated Fâtima bint Al-Mundhir رضي الله عنها : Whenever a lady suffering from fever was brought to Asmâ' bint Abû Bakr, she used to invoke Allâh for her and then sprinkle some water on her body, at the chest and say, "Allâh's Messenger صلى الله عليه وسلم used to order us to abate fever with water." (*Sahîh Al-Bukhâri, Hadîth* No. 620, Vol. 7)

١٤٢٥ - **حَدِيثُ** أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما، كَانَتْ، إِذَا أُتِيَتْ بِالْمَرْأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أَخَذَتِ الْمَاءَ فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَيْبِهَا. قَالَتْ: وَكَانَ رَسُولُ اللهِ ﷺ، يَأْمُرُنَا أَنْ نَبْرُدَهَا بِالْمَاءِ.

1426. Narrated Râfi' bin Khadîj رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Fever is from the heat of Hell, so abate fever with water." (*Sahîh Al-Bukhâri, Hadîth* No. 622, Vol. 7)

١٤٢٦ - **حَدِيثُ** رَافِعِ بْنِ خَدِيجٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْحُمَّى مِنْ فَوْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

CHAPTER 27. It is disliked to treat by pouring medicine forcibly into the mouth (of the patient).

(٢٧) بَابُ: كَرَاهَةِ التَّدَاوِي بِاللَّدُودِ

1427. Narrated 'Âisha رضي الله عنها : We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little

١٤٢٧ - **حَدِيثُ** عَائِشَةَ، قَالَتْ: لَدَدْنَاهُ فِي مَرَضِهِ، فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لاَ تَلُدُّونِي. فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ، قَالَ: «أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي؟» قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ

better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike patients usually have for medicines." He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al 'Abbâs as he has not witnessed you (doing the same to me)." (*Sahîh Al-Bukhâri, Hadîth* No. 735, Vol. 5)

لِلدَّوَاءِ. فَقَالَ «لاَ يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلاَّ لُدَّ وَأَنَا أَنْظُرُ، إِلاَّ الْعَبَّاسَ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

CHAPTER 28. Treatment with Indian Aloes-Wood and that is *Qust.*

(٢٨) بَابُ: التَّدَاوِي بِالْعُودِ الْهِنْدِي وَهُوَ الْكُسْتُ

1428. Narrated Umm Qais bint Mihsan رضى الله عنها : I brought my young son, who had not started eating, (ordinary food) to Allâh's Messenger صلى الله عليه وسلم who took him and made him sit on his lap. The child urinated on the garment of the Prophet صلى الله عليه وسلم and he asked for water and poured it over the soiled (area) and did not wash it. (*Sahîh Al-Bukhâri, Hadîth* No. 223, Vol. 1)

١٤٢٨ - **حَدِيثُ** أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ، لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللهِ ﷺ. فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

1429. Narrated Umm Qais bint Mihsan رضى الله عنها : I heard the Prophet صلى الله عليه وسلم saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." (*Sahîh Al-Bukhâri, Hadîth* No. 596, Vol. 7)

١٤٢٩ - **حَدِيثُ** أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «عَلَيْكُمْ بِهٰذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، يُسْتَعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ».

CHAPTER 29. Treatment with black cumin (Nigelia seed).

(٢٩) بَابُ: التَّدَاوِي بِالْحَبَّةِ السَّوْدَاءِ

1430. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There is healing in black cumin for all diseases except death." (*Sahîh Al-Bukhâri, Hadîth* No. 592, Vol. 7)

١٤٣٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضى الله عنه، أَنَّه سَمِعَ رَسُولَ اللهِ ﷺ، يَقُولُ: «فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ».

CHAPTER 30. *At-Talbîna* (A dish prepared from flour or bran and honey) gives rest and comfort to the heart of the patient.

(٣٠) بَاب: التَّلْبِينَةِ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ

1431. Narrated 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbîna* be cooked. Then *Tharîd* (a dish prepared from meat and bread) would be prepared and the *Talbîna* would be poured on it. 'Âisha رضى الله عنها would say (to the women), "Eat of it, for I have heard Allâh's Messenger صلى الله عليه وسلم saying, 'The *Talbîna* soothes the heart of the patient and releases him from some of his sadness (by giving rest and comfort).' " (*Sahîh Al-Bukhâri, Hadîth* No. 328, Vol. 7)

١٤٣١ - **حَدِيثُ** عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا كَانَتْ، إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذٰلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلاَّ أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ. فَطُبِخَتْ. ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا. ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ».

CHAPTER 31. Treatment with honey (to drink it).

(٣١) بَاب: التَّدَاوِي بِسَقْيِ الْعَسَلِ

1432. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: A man came to the Prophet صلى الله عليه وسلم and said, "My brother has some abdominal trouble." The Prophet صلى الله عليه وسلم said to him, "Let him drink honey." The man came for the second time and the Prophet صلى الله عليه وسلم said to him, "Let him drink honey." He came for the third time and the Prophet صلى الله عليه وسلم said, "Let him drink honey." He returned again and said, "I have done that." The Prophet صلى الله عليه وسلم then said, "Allâh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So, he made him drink honey and he was cured. (*Sahîh Al-Bukhâri, Hadîth* No. 588, Vol. 7)

١٤٣٢ - **حَدِيثُ** أَبِي سَعِيدٍ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ فَقَالَ: «اسْقِهِ عَسَلاً». ثُمَّ أَتى الثَّانِيَةَ، فَقَالَ: «اسْقِهِ عَسَلاً». ثُمَّ أَتَاهُ الثَّالِثَةَ، فَقَالَ: «اسْقِهِ عَسَلاً». ثُمَّ أَتَاهُ، فَقَالَ: فَعَلْتُ. فَقَالَ: «صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلاً». فَسَقَاهُ، فَبَرَأَ.

CHAPTER 32. (About) plague, ill-omen, and soothsaying.

(٣٢) بَابُ: الطَّاعُونِ وَالطِّيَرَةِ وَالْكَهَانَةِ وَغَيْرِهَا

1433. Narrated Usâma bin Zaid رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it(i.e. plague)." (*Sahîh Al-Bukhâri, Hadîth* No. 679, Vol. 4)

١٤٣٣ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ رِجْسٌ، أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ. وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ. (وَفِي رِوَايَةٍ) لاَ يُخْرِجُكُمْ إِلاَّ فِرَارًا مِنْهُ».

1434. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : 'Umar bin Al-Khattâb رضي الله عنه departed for Shâm and when he reached Sargh, the commanders of the (Muslim) army, Abû 'Ubaida bin Al-Jarrâh and his companions met him and told him that an epidemic had broken out in Shâm. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Shâm. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that is is proper to give it up," while others said (to 'Umar), "You have along with you, other people and the companions of Allâh's Messenger صلى الله عليه وسلم, so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Ansâr* for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now," and added, "Call for me the old people

١٤٣٤ - **حَدِيثُ** عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ. عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه، خَرَجَ إِلَى الشَّأْمِ، حَتَّى إِذَا كَانَ بِسَرْغَ، لَقِيَهُ أُمَرَاءُ الأَجْنَادِ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّأْمِ. قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الأَوَّلِينَ. فَدَعَاهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّأْمِ، فَاخْتَلَفُوا. فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لأَمْرٍ، وَلاَ نَرَى أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللهِ ﷺ، وَلاَ نَرَى أَنْ تُقْدِمَهُمْ عَلَى هٰذَا الْوَبَاءِ. فَقَالَ: ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُوا لِي الأَنْصَارَ. فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ

of Quraish who emigrated in the year of the conquest of Makka." I called them and they gave a unanimous opinion saying, "We advise that you return with the people and not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madîna in the morning, so you should do the same." Abû 'Ubaida bin Al-Jarrâh said (to 'Umar), "Are you running away from what Allâh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abû 'Ubaida! Yes, we are running from what Allâh had ordained to what Allâh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allâh had ordained that, and you would graze them on the dry one only if Allâh had ordained that?" At that time 'Abdur Rahmân bin 'Aûf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allâh's Messenger صلى الله عليه وسلم saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it." 'Umar thanked Allâh and returned (to Al-Madîna). (*Sahîh Al-Bukhâri, Hadîth* No. 625, Vol. 7)

فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ. فَقَالَ: ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هٰهُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلَانِ. فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقْدِمَهُمْ عَلَى هٰذَا الْوَبَاءِ. فَنَادَى عُمَرُ، فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ فَأَصْبِحُوا عَلَيْهِ قَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَارًا مِنْ قَدَرِ اللهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! نَعَمْ، نَفِرُّ مِنْ قَدَرِ اللهِ إِلَى قَدَرِ اللهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ هَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصِبَةٌ وَالأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي فِي هٰذَا عِلْمًا. سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». قَالَ: فَحَمِدَ اللهَ عُمَرُ، ثُمَّ انْصَرَفَ.

CHAPTER 33. There is no *'Adwâ*, nor *Tiyara*, no *Hâma*, no *Safar*, no star promising rain, no *Ghoul*, and

(٣٣) بَابٌ: لَا عَدْوَى وَلَا طِيَرَةَ وَلَا هَامَةَ وَلَا صَفَرَ وَلَا نَوْءَ وَلَا غُولَ وَلَا

the sick should not go to healthy (i.e. to take evil omens from these things).

يُورَدُ مُمْرِضٌ عَلَى مُصِحٍّ

1435. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is no *'Adwa* (no disease is conveyed from the sick to the healthy without Allâh's Permission), nor *Safar* (a disease that afflicts the abdomen), nor *Hâma* (a night bird or an owl etc.)." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet صلى الله عليه وسلم said, "Then who conveyed the (mange) disease to the first one?" (*Sahîh Al-Bukhâri, Hadîth* No. 615, Vol. 7)

١٤٣٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ عَدْوَى وَلاَ صَفَرَ وَلاَ هَامَةَ» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللهِ! فَمَا بَالُ إِبِلِي تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَأْتِي الْبَعِيرُ الأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيُجْرِبُهَا؟ فَقَالَ: «فَمَنْ أَعْدَى الأَوَّلَ؟».

1436. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Do not put a patient with a healthy person." (*Sahîh Al-Bukhâri, Hadîth* No. 665-B, Vol. 7)

١٤٣٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ».

CHAPTER 34. Evil-omen, *Al-Fâ'l* etc.

(٣٤) بَابُ: الطِّيَرَةِ وَالْفَأْلِ وَمَا يَكُونُ فِيهِ الشُّؤْمُ

1437. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "No *'Adwa* nor *Tiyara*[1]; but I like *Fâ'l*". They said, "What is the *Fâ'l*?" He said, "A good word." (*Sahîh Al-Bukhâri, Hadîth* No. 668, Vol. 7)

١٤٣٧ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ عَدْوَى وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ» قَالُوا: وَمَا الْفَأْلُ؟ قَالَ: «كَلِمَةٌ طَيِّبَةٌ».

1438. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There is no *Tiyara*, and the best omen is the *Fâ'l*." They asked, "What is the *Fâ'l*?" He said, " A good word that one of you hears (and takes as a good omen)." (*Sahîh Al-Bukhâri, Hadîth* No. 650, Vol. 7)

١٤٣٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «لاَ طِيَرَةَ، وَخَيْرُهَا الْفَأْلُ» قَالُوا: وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ».

[1] (H.1437) *Tiyara* means drawing an evil omen from birds etc.

1439. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "There is neither *'Adwa* (no contagious disease is conveyed to others without Allâh's Permission), nor *Tiyara*, but an evil omen may be in three: a woman, a house or an animal." (*Sahîh Al-Bukhâri, Hadîth* No. 649, Vol. 7)

١٤٣٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ عَدْوَى وَلاَ طِيَرَةَ، وَالشُّؤْمُ فِي ثَلاَثٍ: فِي الْمَرْأَةِ وَالدَّارِ وَالدَّابَّةِ».

1440. Narrated Sahl bin Sa'd Al-Sâ'idî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If there is any evil omen in anything, then it is in a woman, a horse and a house."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 111, Vol. 4)

١٤٤٠ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنْ كَانَ فِي شَيْءٍ فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ».

CHAPTER 37. Killing of snakes, and others (similars etc.)

(٣٧) بَابُ: قَتْلِ الْحَيَّاتِ وَغَيْرِهَا

1441. Narrated Ibn 'Umar رضي الله عنهما that he heard the Prophet صلى الله عليه وسلم delivering a *Khutba* on the pulpit saying, "Kill snakes and kill *Dhat Tufyatain* (i.e. a snake with two white lines on its back) and *Al-Abtar* (i.e. a snake with a short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion."('Abdullâh bin 'Umar رضي الله عنهما further added): Once while I was chasing a snake in order to kill it, Abû Lubâba called me saying, "Don't kill it." I said, "Allâh's Messenger صلى الله عليه وسلم ordered us to kill snakes." He said, "But later on he (صلى الله عليه وسلم) prohibited the killing of snakes living in the houses." (Az-Zuhri said, "Such snakes are called *Al-'Awâmir*.")

١٤٤١ - **حَدِيثُ** ابْنِ عُمَرَ وَأَبِي لُبَابَةَ رضي الله عنهم. قَالَ ابْنُ عُمَرَ رضي الله عنهما: إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، يَقُولُ: «اقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَلَ».

قَالَ عَبْدُ اللهِ: فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً لأَقْتُلَهَا، فَنَادَانِي أَبُو لُبَابَةَ: لاَ تَقْتُلْهَا. فَقُلْتُ: إِنَّ رَسُولَ اللهِ ﷺ، قَدْ أَمَرَ بِقَتْلِ الْحَيَّاتِ. قَالَ: إِنَّهُ نَهَى بَعْدَ ذٰلِكَ عَنْ ذَوَاتِ الْبُيُوتِ، وَهِيَ الْعَوَامِرُ.

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[1] (H.1440) Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihâd*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

(*Sahîh Al-Bukhâri, Hadîth* No. 518, Vol. 4)

وَفِي رِوَايَةٍ (فَرَآنِي أَبُو لُبَابَةَ أَوْ زَيْدُ ابْنُ الْخَطَّابِ).

1442. Narrated 'Abdullâh رضي الله عنه : While we were with Allâh's Messenger صلى الله عليه وسلم in a cave, *Sûrat Wal-Mursalât* was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allâh's Messenger صلى الله عليه وسلم said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allâh's Messenger صلى الله عليه وسلم said, "It has escaped your evil, as you too, have escaped its (evil)." (*Sahîh Al-Bukhâri, Hadîth* No. 454, Vol. 6)

١٤٤٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ، فِي غَارٍ، إِذْ نَزَلَتْ عَلَيْهِ ﴿وَالْمُرْسَلَاتِ﴾ فَتَلَقَّيْنَاهَا مِنْ فِيهِ. وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، إِذْ خَرَجَتْ حَيَّةٌ فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمُ اقْتُلُوهَا» قَالَ: فَابْتَدَرْنَاهَا فَسَبَقَتْنَا. قَالَ: فَقَالَ: «وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا».

CHAPTER 38. It is preferable to kill house-lizard

(٣٨) بَابُ: اسْتِحْبَابِ قَتْلِ الْوَزَغِ

1443. Narrated Umm Sharîk رضي الله عنها that the Prophet صلى الله عليه وسلم ordered her to kill house-lizards. (*Sahîh Al-Bukhâri, Hadîth* No. 526, Vol. 4)

١٤٤٣ - **حَدِيثُ** أُمِّ شَرِيكٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ.

1444. Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم called house-lizard a bad animal, but I did not hear him ordering it to be killed. (*Sahîh Al-Bukhâri, Hadîth* No. 57, Vol. 3)

١٤٤٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ لِلْوَزَغِ: «فُوَيْسِقٌ» وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ.

CHAPTER 39. It is forbidden to kill ants.

(٣٩) بَابُ: النَّهْيِ عَنْ قَتْلِ النَّمْلِ

1445. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allâh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allâh?" (*Sahîh Al-Bukhâri, Hadîth* No. 261(B), Vol. 4)

١٤٤٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللهُ إِلَيْهِ: أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ؟».

CHAPTER 40. Prohibition of killing the cats.

(٤٠) بَابُ: تَحْرِيمِ قَتْلِ الْهِرَّةِ

1446. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A lady was punished because of a cat which she had imprisoned, till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water, as she had imprisoned it, nor set it free to eat from the vermin of the earth." (*Sahîh Al-Bukhâri, Hadîth* No. 689, Vol. 4)

١٤٤٦ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَلاَ سَقَتْهَا إِذْ هِيَ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

CHAPTER 41. Superiority of watering and feeding animals.

(٤١) بَابُ: فَضْلِ سَاقِي الْبَهَائِمِ الْمُحْتَرَمَةِ وَإِطْعَامِهَا

1447. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine.' So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him." The people asked, "O Allâh's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate." (*Sahîh Al-Bukhâri, Hadîth* No. 551, Vol. 3)

١٤٤٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ؛ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ. فَقَالَ: لَقَدْ بَلَغَ هٰذَا مِثْلُ الَّذِي بَلَغَ بِي. فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ. فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللهِ! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ».

1448. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allâh forgave her because of that good deed." (*Sahîh Al-Bukhâri, Hadîth* No. 673, Vol. 4)

١٤٤٨ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا، فَسَقَتْهُ، فَغُفِرَ لَهَا بِهِ».

40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.

٤٠ - كِتَابُ الأَلْفَاظِ مِنَ الأَدَبِ وَغَيْرِهَا

CHAPTER 1. It is forbidden to abuse *Ad-Dahr*[1] (the Time).

(١) بَابُ: النَّهْيِ عَنْ سَبِّ الدَّهْرِ

1449. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'The son of Adam annoys me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr*, in My Hands are all things, and I cause the revolution of day and night.' " (*Sahîh Al-Bukhâri, Hadîth* No. 351, Vol. 6)

١٤٤٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ».

CHAPTER 2. It is disliked to name the grapes as *Karm*.

(٢) بَابُ: كَرَاهَةِ تَسْمِيَةِ الْعِنَبِ كَرْمًا

1450. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, ["Do not call (or name) the grapes '*Al-Karm*']. And they say *Al-Karm* (the generous), and *Al-Karm* is only the heart of a believer." (*Sahîh Al-Bukhâri, Hadîth* No. 202, Vol. 8)

١٤٥٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَيَقُولُونَ: الْكَرْمُ! إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

CHAPTER 3. Order for the proper use of the words: A slave, a lady-slave, *Al-Maula, As-Sayyid*.

(٣) بَابُ: حُكْمِ إِطْلَاقِ لَفْظَةِ الْعَبْدِ وَالأَمَةِ وَالْمَوْلَى وَالسَّيِّدِ

1451. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "You

١٤٥١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله

[1] (H.1449) 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including Time.' One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allâh, and only He is the Disposer of everything.

should not say, 'Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord,' but should say, 'My master (e.g. Feed your master instead of lord, etc.) (*Saiyidî*)', or 'My guardian (*Maulâi*)', and one should not say 'My slave (*'Abdî*)', or 'My girl-slave (*Amatî*)', but he should say, 'My lad (*Fatâi*)', 'My lass (*Fatâtî*)', and 'My boy (*Ghûlami*)' ". (*Sahîh Al-Bukhâri, Hadîth* No. 728, Vol. 3)

عنه، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لاَ يَقُلْ أَحَدُكُمْ: أَطْعِمْ رَبَّكَ، وَضِّئْ رَبَّكَ، اسْقِ رَبَّكَ. وَلْيَقُلْ: سَيِّدِي، مَوْلاَيَ. وَلاَ يَقُلْ أَحَدُكُمْ: عَبْدِي، أَمَتِي. وَلْيَقُلْ: فَتَايَ وَفَتَاتِي وَغُلاَمِي».

CHAPTER 4. It is disliked to say: I have become wicked, or have been overcome by nausea.

(٤) بَاب: كَرَاهَةِ قَوْلِ الْإِنْسَانِ خَبُثَتْ نَفْسِي

1452. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم said, "None of you should say '*Khabuthat nafsî*' but he is recommended to say '*Laqisat nafsî*'.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 198, Vol. 8)

١٤٥٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي».

1453. Narrated Sahl bin Hunîf رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None of you should say '*Khabuthat Nafsî*' but he is recommended to say '*Laqisat Nafsî*'. (*Sahîh Al-Bukhâri, Hadîth* No. 199, Vol. 8)

١٤٥٣ - حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي».

[1] (H.1452) Both expressions give the same meaning, but the first one (*Khabuthat nafsî*) has other meanings as well, e.g. I have become wicked. *'Laqisat nafsî'* means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet صلى الله عليه وسلم recommended the last expression which has no unpleasant connotations.

41. THE BOOK OF POETRY

٤١ - كِتَابُ الشِّعْرِ

1454. Narated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The most true words said by a poet was the words of Labîd. He said, 'Verily, everything except Allâh is perishable and Umaiya bin Abî As-Salt was about to embrace Islâm.' " (*Sahîh Al-Bukhâri, Hadîth* No. 168, Vol. 8)

١٤٥٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرِ، كَلِمَةُ لَبِيدٍ * أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللهَ بَاطِلُ * وَكَادَ أُمَيَّةُ ابْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

1455. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry." (*Sahîh Al-Bukhâri, Hadîth* No. 176, Vol. 8)

١٤٥٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَمْتَلِىءَ جَوفُ رَجُلٍ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا».

42.THE BOOK OF DREAMS

٤٢ - كِتَابُ الرُّؤْيَا

1456. Narrated Abû Qatâda رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A good dream is from Allâh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allâh from its evil for then it will not harm him." (*Sahîh Al-Bukhâri, Hadîth* No. 643, Vol. 7)

١٤٥٦ - **حَدِيثُ** أَبِي قَتَادَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «الرُّؤْيَا مِنَ اللهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ، حِينَ يَسْتَيْقِظُ، ثَلاَثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّهَا لاَ تَضُرُّهُ».

1457. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said "When the Day of Resurrection approaches, a dream of a faithful believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nabuwwa* (Prophethood)." (*Sahîh Al-Bukhâri, Hadîth* No. 144, Vol. 9)

١٤٥٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

1458. Narrated 'Ubâda bin As-Sâmit: The Prophet صلى الله عليه وسلم said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nabuwwa* (Prophethood)." (*Sahîh Al-Bukhâri, Hadîth* No. 116, Vol. 9)

١٤٥٨ - **حَدِيثُ** عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

1459. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A (good) dream of a faithful believer is one of the forty-six parts of *An-Nabuwwa* (Prophethood)." (*Sahîh Al-Bukhâri, Hadîth* No. 123, Vol. 9)

١٤٥٩ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

1460. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A (good) dream of a faithful believer is a part of the forty-six parts of

١٤٦٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رُؤْيَا

An-Nabuwwa (Prophethood)." (*Sahîh Al-Bukhâri, Hadîth* No. 117, Vol. 9)

الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

CHAPTER 1. The Prophet's statement: "Whoever has seen me in a dream, then no doubt he has seen me."

(١) بَابُ: قَوْلِ النَّبِيِّ ﷺ مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي

1461. Narrated Abû Huraira رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whoever sees me in a dream will see me in his wakefulness,[1] and Satan cannot imitate me in shape." [Abû 'Abdullâh رضى الله عنه said, "Ibn Sîrîn said, 'Only if he sees the Prophet صلى الله عليه وسلم in his (real) shape.' " (*Sahîh Al-Bukhâri, Hadîth* No. 122, Vol. 9)

١٤٦١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي».

CHAPTER 3. Interpretation of dreams.

(٣) بَابُ: فِي تَأْوِيلِ الرُّؤْيَا

1462. Narrated Ibn 'Abbâs رضى الله عنهما : A man came to Allâh's Messenger صلى الله عليه وسلم and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet صلى الله عليه وسلم) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abû Bakr رضى الله عنه said, "O Allâh's Messenger! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet صلى الله عليه وسلم said to

١٤٦٢ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً أَتَى رَسُولَ اللهِ ﷺ، فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا. فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ وَإِذَا سَبَبٌ وَاصِلٌ مِنَ الأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ. فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ، وَاللهِ! لَتَدَعَنِّي فَأَعْبُرَهَا. فَقَالَ النَّبِيُّ ﷺ:

[1] (H.1461) Wakefulness, i.e., in the Hereafter.

him, "Interpret it." Abû Bakr said, "The cloud with shade symbolizes Islâm, and the butter and honey dropping from it, symbolizes the Qur'ân, its sweetnesss dropping and some people learning much of the Qur'ân and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet صلى الله عليه وسلم) are following. You follow it and Allâh will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allâh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet صلى الله عليه وسلم replied, "You are right in some of it and wrong in some." Abû Bakr said, "O Allâh's Messenger! By Allâh, you must tell me in what I was wrong." The Prophet صلى الله عليه وسلم said, "Do not swear." (*Sahîh Al-Bukhâri, Hadîth* No. 170, Vol. 9)

«اعْبُرْ» قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلَامُ، وَأَمَّا الَّذِي يَنْطُفُ مِنَ الْعَسَلِ وَالسَّمْنِ فَالْقُرْآنُ، حَلَاوَتُهُ تَنْطِفُ. فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ؛ تَأْخُذُ بِهِ فَيُعْلِيكَ اللهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَعْلُو بِهِ. ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. فَأَخْبِرْنِي، يَا رَسُولَ اللهِ، بِأَبِي أَنْتَ، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبْتَ بَعْضًا وأَخطَأْتَ بَعْضًا» قَالَ: فَوَاللهِ! لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ قَالَ: «لَا تُقْسِمْ».

CHAPTER 4. The dreams of the Prophet صلى الله عليه وسلم.

(٤) بَابُ: رُؤْيَا النَّبِيِّ ﷺ

1463. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me. One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did." (*Sahîh Al-Bukhâri, Hadîth* No. 246-B, Vol. 1)

١٤٦٣ - **حَدِيثُ** ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا».

1464. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "In a dream I saw myself migrating from Makka to a place having plenty of date trees. I thought that it was Al-Yamâma or Hajar, but it came to be Al-Madîna i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allâh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allâh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good, Allâh bestowed upon us and the reward of true belief which Allâh gave us after the Day of Badr." (*Sahîh Al-Bukhâri, Hadîth* No. 818, Vol. 4)

١٤٦٤ - **حديث** أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ. فَإِذَا هِيَ الْمَدِينَةُ، يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هٰذِهِ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ، يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ بِأُخْرَى، فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا بَقَرًا، وَاللهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللهُ، مِنَ الْخَيْرِ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللهُ بَعْدَ يَوْمِ بَدْرٍ».

1465. Narrated Ibn 'Abbâs رضى الله عنهما: Musailima Al-Kadhdhâb came during the life-time of the Prophet صلى الله عليه وسلم and started saying, "If Muhammad give me the rule after him, I will follow him." And he came to Al-Madîna along with a great number of the people of his tribe. Allâh's Messenger صلى الله عليه وسلم went to him in the company of Thâbit bin Qais bin Shammâs, and at that time, Allâh's Messenger صلى الله عليه وسلم had a stick of a date-palm tree in his hand. When he (i.e. the Prophet صلى الله عليه وسلم) stopped near Musailima while the latter was amidst his companions, he said to

١٤٦٥ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبِعْتُهُ. وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ، وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ. وَفِي يَدِ رَسُولِ اللهِ ﷺ، قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ، فِي أَصْحَابِهِ. فَقَالَ: «لَوْ

him, "If you ask me for this piece (of stick), I will not give it to you, and Allâh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islâm), then Allâh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thâbit bin Qais who will answer your questions on my behalf." Then the Prophet صلى الله عليه وسلم went away from him. I asked about the statement of Allâh's Messenger صلى الله عليه وسلم: "You seem to be the same person who was shown to me in my dream." [See the next Hadith No. 1466.] (*Sahîh Al-Bukhâri, Hadîth* No. 659, Vol. 5)

سَأَلْتَنِي هٰذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا. وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ؛ وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ. وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ. وَهٰذَا ثَابِتٌ يُجِيبُكَ عَنِّي» ثُمَّ انْصَرَفَ عَنْهُ.

قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللهِ ﷺ: «إِنَّكَ أُرَى الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ».

1466. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said, "When I was sleeping, I saw (in dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al 'Ansî and the other, Musailima." (*Sahîh Al-Bukhâri, Hadîth* No. 659, Vol. 5)

١٤٦٦ - **فَأَخْبَرَنِي** أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي؛ أَحَدُهُمَا الْعَنْسِيُّ، وَالآخَرُ مُسَيْلِمَةُ».

1467. Narrated Samûra bin Jundib رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم very often used to ask his companions, "Did anyone of you had a dream?" So dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet صلى الله عليه وسلم said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and

١٤٦٧ - **حَدِيثُ** سَمُرَةَ بْنِ جُنْدَبٍ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟».

قَالَ: فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللهُ أَنْ يَقُصَّ. وَإِنَّهُ قَالَ، ذَاتَ غَدَاةٍ: «إِنَّهُ

we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, '*Subhan Allâh*! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, '*Subhân Allâh*! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet صلى الله عليه وسلم said, "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to

أَتَانِي، اللَّيْلَةَ، آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالاَ لِي: انْطَلِقْ. وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَثْلَغُ رَأْسَهُ فَيَتَهَدْهَدُ الْحَجَرُ هٰهُنَا، فَيَتْبَعُ الْحَجَرَ، فَيَأْخُذُهُ، فَلاَ يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ. ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى».

قَالَ: «قُلْتُ لَهُمَا: سُبْحَانَ اللهِ! مَا هٰذَانِ؟».

قَالَ: «قَالاَ لِي: انْطَلِقْ».

قَالَ: «فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ، بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمِنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ».

قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الآخَرِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذٰلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذٰلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى».

قَالَ: «قُلْتُ: سُبْحَانَ اللهِ! مَا هٰذَانِ؟».

قَالَ: «قَالاَ لِي: انْطَلِقْ. فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ، فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ».

قَالَ: «فَاطَّلَعْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضَوْا».

قَالَ: «قُلْتُ لَهُمَا: مَا هٰؤُلاَءِ؟».

قَالَ: «قَالاَ لِي: انْطَلِق، انْطَلِقْ».

قَالَ: «فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى نَهَرٍ أَحْمَرَ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذٰلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ ثُمَّ يَأْتِي ذٰلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغَرُ لَهُ فَاهُ، فَيُلْقِمُهُ حَجَرًا، فَيَنْطَلِقُ يَسْبَحُ ثُمَّ يَرْجِعُ إِلَيْهِ. كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا».

قَالَ: «قُلْتُ لَهُمَا: مَا هٰذَانِ؟».

قَالَ: «قَالاَ لِي: انْطَلِق، انْطَلِقْ».

قَالَ: «فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْآةِ، كَأَكْرَهِ مَا أَنْتَ رَاءٍ رَجُلاً

me, 'Proceed! Proceed!' And so we proceeded and came across a river." I think he said, "...red like blood." The Prophet صلى الله عليه وسلم added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, he went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and every time the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of colours of spring. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions

said to me, 'Ascend up.' And I ascended up." The Prophet صلى الله عليه وسلم added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gate-keeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet صلى الله عليه وسلم further added, "My two companions (angels) said to me, 'This place is the *Adn* Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allâh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'ân and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined *Salât* (prayer). As for the man you came upon whose

مَرْآةً؛ وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعىٰ حَوْلَهَا».

قَالَ: «قُلْتُ لَهُمَا: مَا هٰذَا؟».

قَالَ: «قَالاَ لِي: انْطَلِق، انْطَلِقْ. فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ، فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لاَ أَكَادُ أَرَى رَأْسَهُ طُولاً فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ قَطُّ».

قَالَ: «قُلْتُ لَهُمَا: مَا هٰذَا؟ مَا هٰؤُلاَءِ؟».

قَالَ: «قَالاَ لِي: انْطَلِق، انْطَلِقْ».

قَالَ: «فَانْطَلَقْنَا فَانْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ؛ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلاَ أَحْسَنَ».

قَالَ: «قَالاَ لِي: ارْقَ فِيهَا».

قَالَ: «فَارْتَقَيْنَا فِيهَا فَانْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ، بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِينَةِ، فَاسْتَفْتَحْنَا، فَفُتِحَ لَنَا، فَدَخَلْنَاهَا، فَتَلَقَّانَا فِيهَا رِجَالٌ، شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ».

قَالَ: «قَالاَ لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذٰلِكَ النَّهَرِ».

sides of the mouth, nostrils and eyes were torn off from the front to the back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of *Riba* (usury)[1], and the bad looking man whom you saw near the fire kindling it and going round it, is Mâlik, the gatekeeper of the Hell-Fire, and the tall man you saw in the garden, is Ibrâhîm (Abraham) and the children around him are those children who die with *Al-Fitra* (the Islâmic Faith of Monotheism)." The narrator added: Some Muslims asked the Prophet صلى الله عليه وسلم, "O Allâh's Messenger! What about the children of *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) The Prophet replied, "And also the children of *Al-Mushrikûn*." The Prophet صلى الله عليه وسلم added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another act that was evil but Allâh forgave them.' " (*Sahîh Al-Bukhâri, Hadîth* No. 171, Vol. 9)

قَالَ: «وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ. فَذَهَبُوا فَوَقَعُوا فِيهِ. ثُمَّ رَجَعُوا إِلَيْنَا، قَدْ ذَهَبَ ذٰلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ».

قَالَ: «قَالاَ لِي: هٰذِهِ جَنَّةُ عَدْنٍ، وَهٰذَا مَنْزِلُكَ».

قَالَ: «فَسَمَا بَصَرِي صُعُدًا، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ».

قَالَ: «قَالاَ لِي: هٰذَاكَ مَنْزِلُكَ».

قَالَ: «قُلْتُ لَهُمَا: بَارَكَ اللهُ فِيكُمَا، ذَرَانِي فَأَدْخُلَهُ. قَالاَ: أَمَّا الآنَ فَلاَ. وَأَنْتَ دَاخِلُهُ».

قَالَ: «قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا. فَمَا هٰذَا الَّذِي رَأَيْتُ؟».

قَالَ: «قَالاَ لِي: أَمَا إِنَّا سَنُخْبِرُكَ. أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ، وَيَنَامُ عَنِ الصَّلاَةِ الْمَكْتُوبَةِ. وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفَاهُ، وَمَنْخِرُهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ

[1] (H.1467) *Riba:* See glossary.

يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الآفَاقَ وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ، الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ، فَإِنَّهُمُ الزُّنَاةُ وَالزَّوَانِي. وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهَرِ وَيُلْقَمُ الْحَجَرَ، فَإِنَّهُ آكِلُ الرِّبَا. وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرْآةِ، الَّذِي عِنْدَ النَّارِ، يَحُشُّهَا وَيَسْعىٰ حَوْلَهَا، فَإِنَّهُ مَالِكٌ، خَازِنُ جَهَنَّمَ. وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ ﷺ. وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ».

قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللهِ! وَأَوْلاَدُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَأَوْلاَدُ الْمُشْرِكِينَ. وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا، شَطْرٌ مِنْهُمْ حَسَنًا وَشَطْرٌ مِنْهُمْ قَبِيحًا، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللهُ عَنْهُمْ».

43. THE BOOK OF VIRTUES AND MERITS (of the Prophet صلى الله عليه وسلم and other Prophets عليهم السلام)

٤٣ - كِتَابُ الْفَضَائِلِ

CHAPTER 3. The Miracles of the Prophet صلى الله عليه وسلم.

(٣) بَابٌ: فِي مُعْجِزَاتِ النَّبِيِّ ﷺ

1468. Narrated Anas bin Mâlik رضي الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم when the *'Asr* prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allâh's Messenger صلى الله عليه وسلم. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet صلى الله عليه وسلم). (*Sahîh Al-Bukhâri, Hadîth* No. 170, Vol. 1)

١٤٦٨ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ، فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللهِ ﷺ، فِي ذٰلِكَ الإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ. قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، حَتَّى تَوَضَّؤُوا مِنْ عِنْدَ آخِرِهِمْ.

1469. Narrated Abû Humaid As-Sâ'idî رضي الله عنه : We took part in the holy battle of Tabûk in the company of the Prophet صلى الله عليه وسلم and when we arrived at the Wâdî-al-Qura, there was a woman in her garden. The Prophet صلى الله عليه وسلم asked his companions to estimate the amount of the fruits in the garden, and Allâh's Messenger صلى الله عليه وسلم estimated it at ten *Awsuq* (One *Wasaq* = 60 *Sâ'*, and 1 *Sâ'* = 3 Kgs. approximately). The Prophet صلى الله عليه وسلم said to that lady, "Check what your garden will yeild." When we reached Tabûk, the Prophet صلى الله عليه وسلم said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong

١٤٦٩ - **حَدِيثُ** أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ. فَلَمَّا جَاءَ وَادِيَ الْقُرَى، إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا. فَقَالَ النَّبِيُّ ﷺ، لِأَصْحَابِهِ: «اخْرُصُوا» وَخَرَصَ رَسُولُ اللهِ ﷺ عَشَرَةَ أَوْسُقٍ. فَقَالَ لَهَا: «أَحْصِي مَا يَخْرُجُ مِنْهَا». فَلَمَّا أَتَيْنَا تَبُوكَ، قَالَ: «أَمَا إِنَّهَا سَتَهُبُّ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلَا يَقُومَنَّ أَحَدٌ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ» فَعَقَلْنَاهَا. وَهَبَّتْ رِيحٌ شَدِيدَةٌ؛ فَقَامَ رَجُلٌ فَأَلْقَتْهُ بِجَبَلِ طَيِّئٍ.

wind blew at night and a man stood up and he was blown away to a mountain called Taîy. The King of Aila sent a white mule and a sheet for wearing to the Prophet صلى الله عليه وسلم as a present, and wrote to the Prophet صلى الله عليه وسلم that his people would stay in their place (and will pay *Jizya* taxation.)[1] When the Prophet صلى الله عليه وسلم reached Wâdî-al-Qura he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allâh's Messenger صلى الله عليه وسلم had estimated. Then the Prophet صلى الله عليه وسلم said, "I want to reach Al-Madîna quickly, and whoever among you wants to accompany me, should hurry up." The subnarrator Ibn Bakkâr said something which meant: When the Prophet صلى الله عليه وسلم saw Al-Madîna he said, "This is *Tâba*." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best of the families of the *Ansâr*?" They replied in the affirmative. He said, "The family of Banî An-Najjâr, and then the family of Banî 'Abdul Ashhal, then the family of Banî Sâ'ida or Banî Al-Hârith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Ansâr*." Sa'd bin 'Ubâda followed us and said, "O Abû Usaid! Don't you see that the Prophet صلى الله عليه وسلم compared the *Ansâr* and made us the last of them in superiority?" Then Sa'd met the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! In comparing the *Ansâr* families as to the degree of superiority, you have made us the last of them."

وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا وَكَتَبَ لَهُ بِبَحْرِهِمْ. فَلَمَّا أَتَى وَادِيَ الْقُرَى، قَالَ لِلْمَرْأَةِ: «كَمْ جَاءَ حَدِيقَتُكِ؟» قَالَتْ: عَشَرَةَ أَوْسُقٍ، خَرْصَ رَسُولِ اللهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ».

فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ: «هٰذِهِ طَابَةٌ». فَلَمَّا رَأَى أُحُدًا، قَالَ: «هٰذَا جُبَيْلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ؟» قَالُوا: بَلَى. قَالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ دُورُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَفِي كُلِّ دُورِ الأَنْصَارِ» يَعْنِي «خَيْرًا».

فَلَحِقَنَا سَعْدُ بْنُ عُبَادَةَ. فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللهِ ﷺ، خَيَّرَ الأَنْصَارَ فَجَعَلَنَا أَخِيرًا. فَأَدْرَكَ سَعْدٌ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! خُيِّرَ دُورُ الأَنْصَارِ فَجُعِلْنَا آخِرًا. فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ؟»

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[1] (H.1469) *Jizya* is a head tax imposed by Islâm on the people of Scripture and other people who have a revealed Book when they are under Muslim rule.

Allâh's Messenger صلى الله عليه وسلم replied, "Isn't it sufficient that you are regarded amongst the best?" (*Sahîh Al-Bukhâri, Hadîth* No. 559, Vol. 2 & *Sahîh Al-Bukhâri, Hadîth* No. 135, Vol. 5)

CHAPTER 4. The Prophet صلى الله عليه وسلم used to put his trust in Allâh (Alone), and Allâh's protecting him against the people.

(٤) بَابُ: تَوَكُّلِهِ عَلَى اللهِ تَعَالَى وَعِصْمَةِ اللهِ تَعَالَى لَهُ مِنَ النَّاسِ

1470. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : We took part in the *Ghazwa* of Najd along with Allâh's Messenger صلى الله عليه وسلم and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allâh's Messenger صلى الله عليه وسلم called, and we came and found a bedouin sitting in front of him. The Prophet صلى الله عليه وسلم said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allâh.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allâh's Messenger صلى الله عليه وسلم did not punish him. (*Sahîh Al-Bukhâri, Hadîth* No. 460, Vol. 5)

١٤٧٠ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ نَجْدٍ. فَلَمَّا أَدْرَكَتْهُ الْقَائِلَةُ، وَهُوَ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ تَحْتَ شَجَرَةٍ، وَاسْتَظَلَّ بِهَا، وَعَلَّقَ سَيْفَهُ. فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ. وَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللهِ ﷺ، فَجِئْنَا، فَإِذَا أَعْرَابِيٌّ قَاعِدٌ بَيْنَ يَدَيْهِ. فَقَالَ: «إِنَّ هٰذَا أَتَانِي وَأَنَا نَائِمٌ فَاخْتَرَطَ سَيْفِي فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَى رَأْسِي، مُخْتَرِطٌ صَلْتًا قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللهُ! فَشَامَهُ، ثُمَّ قَعَدَ فَهُوَ هٰذَا» قَالَ: وَلَمْ يُعَاقِبْهُ رَسُولُ اللهِ ﷺ.

CHAPTER 5. The example of the guidance and knowledge with which the Prophet صلى الله عليه وسلم was sent.

(٥) بَابُ: بَيَانِ مَثَلِ مَا بُعِثَ النَّبِيُّ ﷺ مِنَ الْهُدَى وَالْعِلْمِ

1471. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The example of guidance and knowledge

١٤٧١ - **حَدِيثُ** أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَثَلُ مَا بَعَثَنِي اللهُ بِهِ

[the Qur'ân and the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم)] with which Allâh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allâh's religion (Islâm) and gets benefit (from the knowledge) which Allâh has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allâh's Guidance revealed through me (he is like that barren land)." (*Sahîh Al-Bukhâri, Hadîth* No. 79, Vol. 1)

مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ، أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ. وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءِ فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَتْ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً، وَلاَ تُنْبِتُ كَلأً، فَذٰلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللهِ وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ. وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ».

وَفِي رِوَايَةٍ: «وَكَانَ مِنْهَا طَائِفَةٌ قَيَّلَتِ الْمَاءَ».

CHAPTER 6. The extreme love of Allâh's Messenger صلى الله عليه وسلم for his followers (Muslim Nation) and his excessive anxiety to warn them against that which is a source of trouble to them.

(٦) بَابُ: شَفَقَتِهِ ﷺ عَلَى أُمَّتِهِ وَمُبَالَغَتِهِ فِي تَحْذِيرِهِمْ مِمَّا يَضُرُّهُمْ

1472. Narrated Abû Huraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire) but they overpowered him and rushed into the

١٤٧٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهٰذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ

fire." The Prophet صلى الله عليه وسلم added: "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 490, Vol. 8)

وَيَغْلِبْنَهُ، فَيَقْتَحِمْنَ فِيهَا. فَأَنَا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ وَهُمْ يَقْتَحِمُونَ فِيهَا».

CHAPTER 7. (About) Allâh's Messenger (Muhammad صلى الله عليه وسلم) being the last (end) of the Prophets.

(٧) بَابُ: ذِكْرِ كَوْنِهِ ﷺ خَاتَمَ النَّبِيِّينَ

1473. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, and say, 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of all the Prophets." (*Sahîh Al-Bukhâri, Hadîth* No. 735, Vol. 4)

١٤٧٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَىٰ بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ: هَلاَّ وُضِعَتْ هٰذِهِ اللَّبِنَةُ! فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ».

1474. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "My example and the example of the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they wonder at its beauty, and say, 'But for the place of this brick (how splendid the house will be)!' " (*Sahîh Al-Bukhâri, Hadîth* No. 734, Vol. 4)

١٤٧٤ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما. قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَرَجُلٍ بَنَىٰ دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ. فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلاَ مَوْضِعُ اللَّبِنَةِ!».

CHAPTER 9. Proof for the Prophet's صلى الله عليه وسلم *Haud* (*Al-Kauthar*,

(٩) بَابُ: إِثْبَاتِ حَوْضِ نَبِيِّنَا ﷺ وَصِفَاتِهِ

[1] (H.1499) The fire symbolizes the unlawful deeds about which the Prophet صلى الله عليه وسلم warned the people.

water-reservoir, tank etc.) and its characteristics.

1475. Narrated Jundab رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "I am your predecessor at the *Haud* (*Al-Kauthar*). (*Sahîh Al-Bukhâri, Hadîth* No. 589, Vol. 8)

١٤٧٥ - **حَدِيث** جُنْدَبٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

1476. Narrated Sahl bin Sa'd: The Prophet صلى الله عليه وسلم said, "I am your predecessor (forerunner) at the *Haud* (*Al-Kauthar*), and whoever will pass by me there, he will drink from it, and whoever will drink from it, he will never be thirsty (again). There will come to me some people, whom I will recognize, and they will recognize me, but a barrier will be placed between me and them (i.e. they will be driven away from it)." (*Sahîh Al-Bukhâri, Hadîth* No. 585, Vol. 8)

١٤٧٦ - **حَدِيث** سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا. لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

1477. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه (the same as Hadith No. 1476) and added that the Prophet صلى الله عليه وسلم said, "I will say: They are of me (i.e. my followers)." It will be said, "You do not know what they innovated (new things) in the religion after you (left)." Then I will say, "Far removed, far removed (from mercy), those who changed (their religion) after me." (*Sahîh Al-Bukhâri, Hadîth* No. 585, Vol. 8)

١٤٧٧ - **حَدِيث** أَبِي سَعِيدٍ الْخُدْرِيِّ، يَزِيدُ فِيهِ «فَأَقُولُ: إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا! سُحْقًا! لِمَنْ غَيَّرَ بَعْدِي».

1478. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "My *Haud* (*Al-Kauthar*) is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars in the sky; and whoever drinks from it,

١٤٧٨ - **حَدِيث** عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ النَّبِيُّ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلاَ يَظْمَأُ أَبَدًا».

will never be thirsty." (*Sahîh Al-Bukhâri, Hadîth* No. 581, Vol. 8)

1479. Narrated Asmâ' bint Abû Bakr رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "I will be standing at the *Haud* (*Al-Kauthar)* so that I will see whom among you will come to me, and some people will be taken away from me, and I will say, 'O Lord (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allâh, they kept on turning on their heels (turned as renegades).' " The subnarrator, Ibn Abî Mulaika رضي الله عنه said, "O Allâh, we seek refuge with You from turning on our heels, or being put to trial in our religion." (*Sahîh Al-Bukhâri, Hadîth* No. 592, Vol. 8)

١٤٧٩ - **حَدِيثُ** أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما. قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وَسَيُؤْخَذُ نَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ! مِنِّي ومِنْ أُمَّتِي. فَيُقَالُ: هَلْ شَعَرْتَ مَا عَمِلُوا بَعْدَكَ، وَاللهِ مَا بَرِحُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ».

فَكَانَ ابْنُ أَبِي مُلَيْكَةَ (رَاوِي هٰذَا الْحَدِيثِ عَنْ أَسْمَاءَ) يَقُولُ: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا، أَوْ نُفْتَنَ عَنْ دِينِنَا.

1480. Narrated 'Uqba bin 'Âmir رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم offered the funeral prayers of the martyrs of Uhud eight years after (their death) as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and your promised place to meet me will be *Haud* (*Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allâh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." (*Sahîh Al-Bukhâri, Hadîth* No. 374, Vol. 5)

١٤٨٠ - **حَدِيثُ** عُقْبَةَ بْنِ عَامِرٍ. قَالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلَى قَتْلَى أُحُدٍ، بَعْدَ ثَمَانِي سِنِينَ، كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ، فَقَالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هٰذَا، وَإِنِّي لَسْتُ أَخْشَىٰ عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلٰكِنِّي أَخْشَىٰ عَلَيْكُمُ الدُّنْيَا، أَنْ تَنَافَسُوهَا».

1481. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "I am your predecessor at the *Haud* (*Al-Kauthar*)." 'Abdullâh added: The Prophet صلى الله عليه وسلم said, "I am your predecessor at the *Haud* (*Al-Kauthar*) and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord: my companions!' It will be said, 'You do not know what they innovated (new things) in the religion after you left.' " (*Sahîh Al-Bukhâri, Hadîth* No. 578, Vol. 8)

١٤٨١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُرْفَعَنَّ رِجَالٌ مِنْكُمْ، ثُمَّ لَيُخْتَلَجُنَّ دُونِي، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي. فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

1482. Narrated Hâritha bin Wahb رضي الله عنه : I heard the Prophet صلى الله عليه وسلم narrating about the *Haud (Al-Kauthar)* saying, "[The width of the *Haud (Al-Kauthar)* is equal to the distance between Al-Madîna and San'â' ". (*Sahîh Al-Bukhâri, Hadîth* No. 591, Vol. 8)

١٤٨٢ - **حَدِيثُ** حارِثَةَ بْنِ وَهْبٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، وَذَكَرَ الْحَوْضَ فَقَالَ: «كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ».

1483. Narrated Hâritha bin Wahb رضي الله عنه : Al-Mustaurid said to Hâritha, "Didn't you hear him talking about [its (*Haud-Al-Kauthar*) drinking] vessels?" He said, "No" Al-Mustaurid said, "The vessels are seen in it as (innumberable as) the stars." (*Sahîh Al-Bukhâri, Hadîth* No. 591, Vol. 8)

١٤٨٣ - فَقَالَ لَهُ الْمُسْتَوْرِدُ، أَلَمْ تَسْمَعْهُ قَالَ: الأَوَانِي؟ قَالَ: لاَ. قَالَ الْمُسْتَوْرِدُ: «تُرَى فِيهِ الآنِيَةُ مِثْلَ الْكَوَاكِبِ».

1484. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "There will be a *Haud (Al-Kauthar)* in front of you as large as the distance between Jarbâ' and Adhruh (two towns)." (*Sahîh Al-Bukhâri, Hadîth* No. 579, Vol. 8)

١٤٨٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَامَكُمْ حَوْضٌ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

1485. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "By Him in Whose Hands my soul is, some people will be driven out from my *Haud* (*Al-Kauthar*) on the Day of

١٤٨٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لأَذُودَنَّ رِجَالاً عَنْ

Resurrection as strange camels are driven away from a private trough." (*Sahîh Al-Bukhâri, Hadîth* No. 555, Vol. 3)

حَوْضِي، كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ عَنِ الْحَوْضِ».

1486. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The width of my *Haud (Al-Kauthar)* is equal to the distance between Aila (a town in Shâm) and San'â' in Yemen and it has as many jugs-cups (on it) as are the number of stars in the sky." (*Sahîh Al-Bukhâri, Hadîth* No. 582, Vol. 8)

١٤٨٦ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الأَبَارِيقِ، كَعَدَدِ نُجُومِ السَّمَاءِ».

1487. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Some of my companions will come to me at *Al-Haud (Al-Kauthar)*, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My Companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.' (*Sahîh Al-Bukhâri, Hadîth* No. 584, Vol. 8)

١٤٨٧ - **حديث** أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَيَرِدَنَّ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضَ حَتَّى عَرَفْتُهُمُ اخْتُلِجُوا دُونِي، فَأَقُولُ: أَصْحَابِي! فَيَقُولُ: لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

CHAPTER 10. Fighting of angel Jibrael (Gabriel) and angel Mikâ'el (Michael) on behalf of (along with) Allâh's Messenger صلى الله عليه وسلم in the battle of Uhud.

(١٠) بَابٌ: فِي قِتَالِ جِبْرِيلَ وَمِيكَائِيلَ عَنِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ

1488. Narrated Sa'd bin Abî Waqqâs رضي الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery. I had never seen them before, nor did I saw them later on. [(It is said that they were angel Jibrael (Gabriel) and angel Mikâ'el (Michael)]. (*Sahîh Al-Bukhâri, Hadîth* No. 384, Vol. 5)

١٤٨٨ - **حديث** سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنهما، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ أُحُدٍ، وَمَعَهُ رَجُلاَنِ يُقَاتِلاَنِ عَنْهُ، عَلَيْهِمَا ثِيَابٌ بِيضٌ، كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ.

CHAPTER 11. Courage of Allâh's Messenger صلى الله عليه وسلم and his going ahead of all during battles.

(١١) بَابٌ: فِي شَجَاعَةِ النَّبِيِّ ﷺ وَتَقَدُّمِهِ لِلْحَرْبِ

1489. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم was the best and the bravest amongst the people. Once the people of Al-Madîna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet صلى الله عليه وسلم met them (on his way back) after he had found out the truth (about the noise). He was riding an unsaddled horse belonging to Abû Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast, " or said, "This horse is very fast." (*Qastalani*). (*Sahîh Al-Bukhâri, Hadîth* No. 156, Vol. 4)

١٤٨٩ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ، وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً، فَخَرَجُوا نَحْوَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ، وَقَدِ اسْتَبْرَأَ الْخَبَرَ وَهُوَ عَلَى فَرَسٍ، لأَبِي طَلْحَةَ، عُرْيٍ، وَفِي عُنُقِهِ السَّيْفُ، وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا» ثُمَّ قَالَ: «وَجَدْنَاهُ بَحْرًا» أَوْ قَالَ: «إِنَّهُ لَبَحْرٌ».

CHAPTER 12.The Prophet صلى الله عليه وسلم was the most generous of people even more generous than the fair winds [sent by Allâh with glad tidings (rain)], (in readiness and haste to do charitable deeds).

(١٢) بَابٌ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

1490. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم was the most generous of all the people, and he used to reach the peak of generosity during the month of Ramadân, when Jibrael (Gabriel) met him. Jibreal used to meet him every night of Ramadân to teach him the Qur'ân. Allâh's Messenger صلى الله عليه وسلم was the most generous person, even more generous than the fair winds sent [by Allâh with glad tidings (rain)], (in readiness and haste to do charitable deeds). (*Sahîh Al-Bukhâri, Hadîth* No. 5, Vol. 1)

١٤٩٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ. وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ. فَلَرَسُولُ اللهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

CHAPTER 13. Allâh's Messenger صلى الله عليه وسلم was the best among mankind as regards character and behaviour.

(١٣) بَابٌ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا

1491. Narrated Anas رضى الله عنه : I served the Prophet صلى الله عليه وسلم for ten years, and he never said to me, "*Uff*" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" (*Sahîh Al-Bukhâri, Hadîth* No. 64, Vol. 8)

١٤٩١ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: خَدَمْتُ النَّبِيَّ ﷺ، عَشْرَ سِنِينَ، فَمَا قَالَ لِي: أُفٍّ. وَلاَ: لِمَ صَنَعْتَ؟ وَلاَ: أَلاَّ صَنَعْتَ!

1492. Narrated 'Abdul 'Azîz رضى الله عنه : Anas رضى الله عنه said, "When Allâh's Messenger صلى الله عليه وسلم arrived at Al-Madîna, Abû Talha رضى الله عنه took hold of my hand and brought me to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet صلى الله عليه وسلم at home and on journeys; by Allâh, he never said to me for anything which I did: 'Why have you done this like this, ' or for anything which I did not do: 'Why have you not done this like this?' " (*Sahîh Al-Bukhâri, Hadîth* No. 46, Vol. 9)

١٤٩٢ - **حَدِيثُ** أَنَسٍ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَى رَسُولِ اللهِ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَنَسًا غُلاَمٌ كَيِّسٌ، فَلْيَخْدُمْكَ. قَالَ: فَخَدَمْتُهُ فِي الْحَضَرِ وَالسَّفَرِ. فَوَاللهِ! مَا قَالَ لِي، لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هٰذَا هٰكَذَا؟ وَلاَ لِشَيْءٍ لَمْ أَصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هٰذَا هٰكَذَا؟

CHAPTER 14. Never was Allâh's Messenger صلى الله عليه وسلم asked for a thing to be given for which his answer was "no", and he was extremely generous in charitable deeds.

(١٤) بَابٌ: مَا سُئِلَ رَسُولُ اللهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لاَ، وَكَثْرَةِ عَطَائِهِ

1493. Narrated Jâbir رضى الله عنه : Never was the Prophet صلى الله عليه وسلم asked for a thing to be given for which his answer was 'no'. (*Sahîh Al-Bukhâri, Hadîth* No. 60, Vol. 8)

١٤٩٣ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ، فَقَالَ: لاَ.

1494. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : Once the Prophet صلى الله عليه وسلم said (to me), "If the money of Bahrain

١٤٩٤ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ:

comes, I will give you so much and so much (a certain amount from it)." The Prophet صلى الله عليه وسلم had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abû Bakr رضى الله عنه announced, "Whoever was promised by the Prophet صلى الله عليه وسلم should come to us." I went to Abû Bakr رضى الله عنه and said, "The Prophet صلى الله عليه وسلم promised me so-and-so." Abû Bakr رضى الله عنه gave me a handful of coins and when I counted them, they were five hundred in number. Abû Bakr رضى الله عنه then said, "Take twice the amount you have taken (besides)." (*Sahîh Al-Bukhâri, Hadîth* No. 493, Vol. 3)

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» فَلَمْ يَجِئْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ. فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ، فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا. فَأَتَيْتُهُ، فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ، قَالَ لِي: كَذَا وَكَذَا. فَحَثَى لِي حَثْيَةً، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُمِائَةٍ. وَقَالَ: خُذْ مِثْلَيْهَا.

CHAPTER 15. Allâh's Messenger صلى الله عليه وسلم was most merciful towards children, and mankind in general, and about his humility and other good qualities.

(١٥) بَاب: رَحْمَتِهِ ﷺ الصِّبْيَانَ وَالْعِيَالَ وَتَوَاضُعَهُ وَفَضْلِ ذٰلِكَ

1495. Narrated Anas bin Mâlik رضى الله عنه: We went with Allâh's Messenger صلى الله عليه وسلم to the blacksmith Abû Saif, and he was the husband of the wet-nurse of Ibrâhîm (the son of the Prophet صلى الله عليه وسلم). Allâh's Messenger صلى الله عليه وسلم took Ibrâhîm and kissed him and smelled him and later we entered Abû Saif's house and at that time Ibrâhîm was in his last breaths, and the eyes of Allâh's Messenger صلى الله عليه وسلم started shedding tears. 'Abdur Rahmân bin 'Aûf said, "O Allâh's Messenger, even you are weeping!" He said, "O Ibn 'Aûf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation." (*Sahîh Al-Bukhâri, Hadîth* No. 390, Vol. 2)

١٤٩٥ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضى الله عنه. قَالَ: دَخَلْنَا مَعَ رَسُولِ اللهِ ﷺ، عَلَى أَبِي سَيْفٍ الْقَيْنِ. وَكَانَ ظِئْرًا لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ. فَأَخَذَ رَسُولُ اللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ. ثُمَّ دَخَلْنَا عَلَيْهِ، بَعْدَ ذٰلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ. فَجَعَلَتْ عَيْنَا رَسُولِ اللهِ ﷺ تَذْرِفَانِ فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رضى الله عنه: وَأَنْتَ يَا رَسُولَ اللهِ! فَقَالَ: «يَا ابْنَ عَوْفٍ! إِنَّهَا رَحْمَةٌ» ثُمَّ أَتْبَعَهَا بِأُخْرَى. فَقَالَ ﷺ: «إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَىٰ رَبُّنَا. وَإِنَّا

بِفِرَاقِكَ، يَا إِبْرَاهِيمُ! لَمَحْزُونُونَ».

1496. Narrated 'Âisha رضي الله عنها : A bedouin came to the Prophet صلى الله عليه وسلم and said, "You (people) kiss the boys! We don't kiss them." The Prophet صلى الله عليه وسلم said, "I cannot put mercy in your heart after Allâh has taken it away from it." (*Sahîh Al-Bukhâri, Hadîth* No. 27, Vol. 8)

١٤٩٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: تُقَبِّلُونَ الصِّبْيَانَ! فَمَا نُقَبِّلُهُمْ. فَقَالَ النَّبِيُّ ﷺ: «أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحْمَةَ؟».

1497. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم kissed Al-Hassan bin 'Alî while Al-Aqra' bin Hâbis At-Tamîmî was sitting beside him. Al-Aqra' said, "I have ten children and I have never kissed anyone of them". Allâh's Messenger صلى الله عليه وسلم cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully." (*Sahîh Al-Bukhâri, Hadîth* No. 26, Vol. 8)

١٤٩٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَبَّلَ رَسُولُ اللهِ ﷺ، الْحَسَنَ ابْنَ عَلِيٍّ، وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ، جَالِسًا. فَقَالَ الأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: «مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ».

1498. Narrated Jarîr bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "He who is not merciful to others, will not be treated mercifully." (*Sahîh Al-Bukhâri, Hadîth* No. 42, Vol. 8)

١٤٩٨ - **حَدِيثُ** جَرِيرِ بْنِ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ».

CHAPTER 16.The Prophet صلى الله عليه وسلم was extremely shy person.

(١٦) بَابُ: كَثْرَةِ حَيَائِهِ ﷺ

1499. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم was shier than a veiled virgin girl.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 762, Vol. 4)

١٤٩٩ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا.

[1] (H.1499) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

1500. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : The Prophet صلى الله عليه وسلم was neither a "*Fâhish* nor *Mutafahhish*.[1] He used to say, "The best amongst you are those who have the best manners and character." (*Sahîh Al-Bukhâri, Hadîth* No. 759, Vol. 4)

١٥٠٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلاَ مُتَفَحِّشًا وَكَانَ يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا».

CHAPTER 18. The mercy and kindness of the Prophet صلى الله عليه وسلم for women, and his order to the camel-driver to drive the camels slowly on which women were riding.

(١٨) بَابُ: فِي رَحْمَةِ النَّبِيِّ ﷺ لِلنِّسَاءِ، وَأَمْرِ السُّوَاقِ مَطَايَاهُنَّ بِالرِّفْقِ بِهِنَّ

1501. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allâh's Messenger صلى الله عليه وسلم said, "*Waihaka*! (May Allâh be merciful to you), O Anjasha! Drive slowly (camels) with the glass vessels (women)!" (*Sahîh Al-Bukhâri, Hadîth* No. 182, Vol. 8)

١٥٠١ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، فِي سَفَرٍ، وَكَانَ مَعَهُ غُلاَمٌ لَهُ أَسْوَدُ، يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَيْحَكَ! يَا أَنْجَشَةُ! رُوَيْدَكَ بِالْقَوَارِيرِ».

CHAPTER 20. The Prophet صلى الله عليه وسلم used to be very far away from sinful deeds and used to choose the easiest amongst the lawful good deeds and actions, and used to take revenge for Allâh's sake when Allâh's legal bindings were outraged.

(٢٠) بَابُ: مُبَاعَدَتِهِ ﷺ لِلآثَامِ وَاخْتِيَارِهِ مِنَ الْمُبَاحِ أَسْهَلَهُ وَانْتِقَامِهِ للهِ عِنْدَ انْتِهَاكِ حُرُمَاتِهِ

1502. Narrated 'Âisha رضي الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allâh's

١٥٠٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ، بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا. فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ

[1] (H.1500) *Fâhish* — one who speaks bad words *Mutafâhhish* — one who speaks obscene evil words to make people laugh.

Messenger صلى الله عليه وسلم never took revenge (over anybody) for his own sake but (he did) only when Allâh's Legal Laws and Bindings were outraged in which case he would take revenge for Allâh's sake. (*Sahîh Al-Bukhâri, Hadîth* No. 760, Vol. 4)

النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللهِ ﷺ، لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمَ لِلهِ بِهَا.

CHAPTER 21. The good fragrance of the Prophet صلى الله عليه وسلم and his softness, and the blessing of his touch.

(٢١) بَاب: طِيبِ رَائِحَةِ النَّبِيِّ ﷺ وَلِينِ مَسِّهِ وَالتَّبَرُّكِ بِمَسْحِهِ

1503. Narrated Anas رضي الله عنه: I have never touched silk or *Dîbâj* (i.e. thick silk) softer than the palm of the Prophet صلى الله عليه وسلم, nor have I smelt a perfume nicer than the sweat of the Prophet صلى الله عليه وسلم. (*Sahîh Al-Bukhâri, Hadîth* No. 761, Vol. 4)

١٥٠٣ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: مَا مَسِسْتُ حَرِيرًا وَلاَ دِيبَاجًا أَلْيَنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلاَ شَمِمْتُ رِيحًا قَطُّ أَوْ عَرْفًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ ﷺ.

CHAPTER 22.The good smell of Prophet's sweat and its blessing.

(٢٢) بَاب: طِيبِ عَرَقِ النَّبِيِّ ﷺ وَالتَّبَرُّكِ بِهِ

1504. Narrated Thumâma رضي الله عنه: Anas said, "Umm Sulaim used to spread a leather sheet for the Prophet صلى الله عليه وسلم and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet صلى الله عليه وسلم had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with *Suk* (a kind of perfume). (*Sahîh Al-Bukhâri, Hadîth* No. 298, Vol. 8)

١٥٠٤ - **حَدِيثُ** أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ ﷺ نِطَعًا فَيَقِيلُ عِنْدَهَا عَلَى ذٰلِكَ النِّطَعِ. قَالَ: فَإِذَا نَامَ النَّبِيُّ ﷺ أَخَذَتْ مِنْ عَرَقِهِ وَشَعَرِهِ فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُكٍّ.

CHAPTER 23.The Prophet صلى الله عليه وسلم used to sweat even in cold weather when the Divine Inspiration used to be revealed to him.

(٢٣) بَاب: عَرَقِ النَّبِيِّ ﷺ فِي الْبَرْدِ وَحِينَ يَأْتِيهِ الْوَحْيُ

1505. Narrated 'Âisha رضي الله عنها, the mother of the faithful believers:

١٥٠٥ - **حَدِيثُ** عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ

Al-Hârith bin Hishâm رضي الله عنه asked Allâh's Messenger صلى الله عليه وسلم "O Allâh's Messenger! How is the Divine Inspiration revealed to you?" Allâh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âisha رضي الله عنها added: Verily, I saw the Prophet صلى الله عليه وسلم being inspired (Divinely) and noticed the sweat dripping from his forehead on a very cold day (as the Inspiraton was over). (*Sahîh Al-Bukhâri, Hadîth* No. 2, Vol. 1)

رضي الله عنها، أَنَّ الْحارِثَ بْنَ هِشَامٍ رضي الله عنه، سَأَلَ رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ. وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلاً فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ». قَالَتْ عَائِشَةُ رضي الله عنها: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ، وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

CHAPTER 25. (About) the features of the Prophet صلى الله عليه وسلم and he was the most handsome amongst the people.

(٢٥) بَاب: فِي صِفَةِ النَّبِيِّ ﷺ وَأَنَّهُ كَانَ أَحْسَنَ النَّاسِ وَجْهًا

1506. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما: The Prophet صلى الله عليه وسلم was of moderate height having broad shoulders, (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handome person than him." (*Sahîh Al-Bukhâri, Hadîth* No. 751, Vol. 4)

١٥٠٦ - **حَدِيثُ** الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ، مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ، لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

1507. Narrated Al-Barâ' رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم was the most handsome of all the people, and had the best appearance. He was neither very tall nor short. (*Sahîh Al-Bukhâri, Hadîth* No. 749, Vol. 4)

١٥٠٧ - **حَدِيثُ** الْبَرَاءِ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُ خَلْقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ.

CHAPTER 26. (About) the hair of the Prophet صلى الله عليه وسلم .

(٢٦) بَابُ: صِفَةِ شَعْرِ النَّبِيِّ ﷺ

1508. Narrated Anas رضى الله عنه : The hair of Allâh's Messenger صلى الله عليه وسلم was neither much straight, nor much curly, and it used to hang down till between his shoulders and his ear-lobes. (*Sahîh Al-Bukhâri, Hadîth* No. 791, Vol. 7)

١٥٠٨ - **حَدِيثُ** أَنَسٍ، قَالَ: كَانَ شَعَرُ رَسُولِ اللهِ ﷺ رَجِلاً لَيْسَ بِالسَّبِطِ وَلاَ الْجَعْدِ، بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

1509. Narrated Anas رضى الله عنه : The hair of the Prophet صلى الله عليه وسلم used to hang down up to his shoulders. (*Sahîh Al-Bukhâri, Hadîth* No. 790(A), Vol. 7)

١٥٠٩ - **حَدِيثُ** أَنَسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ.

CHAPTER 29. (About) the grey hair of the Prophet صلى الله عليه وسلم

(٢٩) بَابُ: شَيْبِه ﷺ

1510. Narrated Muhammad bin Sîrîn رضى الله عنه : I asked Anas رضى الله عنه , "Did the Prophet صلى الله عليه وسلم dye his hair?" Anas رضى الله عنه replied, "The Prophet صلى الله عليه وسلم did not have except a few grey hair." (*Sahîh Al-Bukhâri, Hadîth* No. 782, Vol. 7)

١٥١٠ - **حَدِيثُ** أَنَسٍ. عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُ أَنَسًا! أَخَضَبَ النَّبِيُّ ﷺ؟ قَالَ: لَمْ يَبْلُغِ الشَّيْبَ إِلاَّ قَلِيلاً.

1511. Narrated Wahb, Abû Juhaifa As-Sawâ'î رضى الله عنه : I saw the Prophet صلى الله عليه وسلم and saw some white hair below his lower lip above the chin. (*Sahîh Al-Bukhâri, Hadîth* No. 745, Vol. 4)

١٥١١ - **حَدِيثُ** أَبِي جُحَيْفَةَ السُّوَائِيِّ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَرَأَيْتُ بَيَاضًا مِنْ تَحْتِ شَفَتِهِ السُّفْلَى، الْعَنْفَقَةَ.

1512. Narrated Abû Juhaifa رضى الله عنه : I saw the Prophet صلى الله عليه وسلم , and Al Hasan bin 'Alî resembled him." (*Sahîh Al-Bukhâri, Hadîth* No. 744, Vol. 4)

١٥١٢ - **حَدِيثُ** أَبِي جُحَيْفَةَ رضي الله عنه، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ، يُشْبِهُهُ.

CHAPTER 30. (About) the Seal of his Prophethood, its description and

(٣٠) بَابُ: إِثْبَاتِ خَاتَمِ النُّبُوَّةِ وَصِفَتِهِ

its location over his body.

وَمَحَلِّهِ مِنْ جَسَدِهِ ﷺ

1513. Narrated As-Sâ'ib bin Yazîd رضي الله عنه : My aunt took me to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! This son of my sister has got a disease in his legs." So he passed his hand on my heads and prayed for Allâh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala* (means the button of a small tent, but some said 'egg of a partridge,' etc.) (*Sahîh Al-Bukhâri, Hadîth* No. 189, Vol. 1)

١٥١٣ - **حَدِيثُ** السَّائِبِ بْنِ يَزِيدَ، قَالَ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَ أُخْتِي وَجِعٌ. فَمَسَحَ رَأْسِي، وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الْحَجَلَةِ.

CHAPTER 31. Description of the Prophet صلى الله عليه وسلم , his age at the time of the Divine Inspiration, and the duration of his life.

(٣١) بَابٌ: فِي صِفَةِ النَّبِيِّ ﷺ وَمَبْعَثِهِ وَسِنِّهِ

1514. Narrated Rabî'a bin Abî 'Abdur-Rahmân رضي الله عنه : I heard Anas bin Mâlik رضي الله عنه describing the Prophet صلى الله عليه وسلم saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten[1] years in Makka receiving the Divine Inspiration, and stayed in Al-Madîna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard." (*Sahîh Al-Bukhâri, Hadîth* No. 747, Vol. 4)

١٥١٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ. يَصِفُ النَّبِيَّ ﷺ، قَالَ: كَانَ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيْسَ بِأَبْيَضَ أَمْهَقَ، وَلاَ آدَمَ، لَيْسَ بِجَعْدٍ قَطَطٍ، وَلاَ سَبِطٍ رَجِلٍ؛ أُنْزِلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

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[1] (H.1514) In the narration of Ibn Abbâs رضي الله عنهما it is mentioned that he صلى الله عليه وسلم stayed in Makka for 13 years instead of 10 years. [See *Hadîth* No. 1516]

CHAPTER 32. What was the age of the Prophet صلى الله عليه وسلم on the day he expired.

(٣٢) باب: كَمْ سِنُّ النَّبِيِّ ﷺ يَوْمَ قُبِضَ

1515. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم died when he was sixty-three years old. (*Sahîh Al-Bukhâri, Hadîth* No. 736, Vol. 4)

١٥١٥ - **حديث** عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

CHAPTER 33. How long did the Prophet صلى الله عليه وسلم stayed at Makka and Al-Madîna.

(٣٣) باب: كَمْ أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ وَالْمَدِينَةِ

1516. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم stayed in Makka for thirteen years (after receiving the first Divine Inspiration and ten years in Al-Madîna) and died at the age of sixty-three. (*Sahîh Al-Bukhâri, Hadîth* No. 243, Vol. 5)

١٥١٦ - **حديث** ابْنِ عَبَّاسٍ، قَالَ: مَكَثَ رَسُولُ اللهِ ﷺ، بِمَكَّةَ ثَلاَثَ عَشْرَةَ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

CHAPTER 34. (About) the names of Allâh's Messenger صلى الله عليه وسلم .

(٣٤) باب: فِي أَسْمَائِهِ ﷺ

1517. Narrated Jubair bin Mut'im رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mâhî* through whom Allâh will eliminate *Al-Kufr* i.e. disbelief (infidelity); I am *Al-Hâshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Âqib* (i.e. there will be no Prophet after me)." (*Sahîh Al-Bukhâri, Hadîth* No. 732, Vol. 4)

١٥١٧ - **حديث** جُبَيْرِ بْنِ مُطْعِمٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِي خَمْسَةُ أَسْمَاءٍ: أَنَا مُحَمَّدٌ وَأَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ».

CHAPTER 35.The knowledge of Allâh's Messenger صلى الله عليه وسلم about Allâh and his extreme fear of Him (Allâh).

(٣٥) باب: عِلْمِهِ ﷺ وَشِدَّةِ خَشْيَتِهِ

1518. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم did something and allowed the people to do it, but some people refrained from doing it. When the Prophet صلى الله عليه وسلم learned of that,

١٥١٨ - **حديث** عَائِشَةَ، قَالَتْ: صَنَعَ النَّبِيُّ ﷺ شَيْئًا، فَرَخَّصَ فِيهِ. فَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ،

he delivered a *Khutba*, and after having sent praises to Allâh, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allâh, I know Allâh better than they, and I am more afraid of Him than they." (*Sahîh Al-Bukhâri, Hadîth* No. 123, Vol. 8)

فَخَطَبَ، فَحَمِدَ اللهَ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ؟ فَوَاللهِ! إِنِّي لأَعْلَمُهُمْ بِاللهِ، وَأَشَدُّهُمْ لَهُ خَشْيَةً».

CHAPTER 36. To follow Allâh's Messenger صلى الله عليه وسلم is obligatory.

(٣٦) بَابُ: وُجُوبِ اتِّبَاعِهِ ﷺ

1519. Narrated 'Abdullâh bin Az-Zubair رضي الله عنهما : An *Ansâri* man quarrelled with Az-Zubair in the presence of the Prophet صلى الله عليه وسلم about the *Harra* water-stream which were used for irrigating the date-palms. The *Ansâri* man said to Az-Zubair, "Let the water pass," but Az-Zubair refused to do so. So, the case was brought before the Prophet صلى الله عليه وسلم who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the *Ansâri* got angry and said to the Prophet صلى الله عليه وسلم , "Is it because he (i.e. Zubair) is your aunt's son?" On that the colour of the face of Allâh's Messenger صلى الله عليه وسلم changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." (*Sahîh Al-Bukhâri, Hadîth* No. 548, Vol. 3)

١٥١٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ الزُّبَيْرِ رضي الله عنهما، أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ النَّبِيِّ ﷺ، فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ. فَأَبَىٰ عَلَيْهِ. فَاخْتَصَمَا عِنْدَ النَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ، لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الأَنْصَارِيُّ، فَقَالَ: أَنْ كَانَ ابْنَ عَمَّتِكَ؟! فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ، ثُمَّ قَالَ: «اسْقِ يَا زُبَيْرُ! ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ».

1520. Zubair said, "By Allâh, I think that the following Verse was revealed on this occasion": 'But no, by your Lord, they can have no Faith until they make you (صلى الله عليه وسلم) judge in all disputes between them..." (V.4:65) (*Sahîh Al-Bukhâri, Hadîth* No. 548, Vol. 3)

١٥٢٠ - **فَقَالَ** الزُّبَيْرُ: وَاللهِ! إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ **﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾**.

CHAPTER 37. To show respect to Allâh's Messenger صلى الله عليه وسلم and to give up asking too many questions especially those for which there is no need, and those which burdens one, and those which has not happened etc.

(٣٧) بَابُ: تَوْقِيرِهِ ﷺ وَتَرْكِ إِكْثَارِ سُؤَالِهِ عَمَّا لَا ضَرُورَةَ إِلَيْهِ أَوْ لَا يَتَعَلَّقُ بِهِ تَكْلِيفٌ، وَمَا لَا يَقَعُ، وَنَحْوُ ذَلِكَ

1521. Narrated Sa'd bin Abî Waqqâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." (*Sahîh Al-Bukhâri, Hadîth* No. 392, Vol. 9)

١٥٢١ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ».

1522. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet صلى الله عليه وسلم covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet صلى الله عليه وسلم said, "So-and-so." So, this Verse was revealed: 'Ask not about things which, if made plain to you, may cause you trouble.' (V.5:101) (*Sahîh Al-Bukhâri, Hadîth* No. 145, Vol. 6)

١٥٢٢ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ، خُطْبَةً، مَا سَمِعْتُ مِثْلَهَا قَطُّ. قَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا» قَالَ: فَغَطَّى أَصْحَابُ رَسُولِ اللهِ ﷺ، وُجُوهَهُمْ، لَهُمْ خَنِينٌ. فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «فُلَانٌ» فَنَزَلَتْ هٰذِهِ الآيَةُ **﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾**.

1523. Narrated Anas رضي الله عنه : Once the people started asking Allâh's Messenger صلى الله عليه وسلم questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today," I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people,

١٥٢٣ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: سَأَلُوا رَسُولَ اللهِ ﷺ، حَتَّى أَحْفَوْهُ الْمَسْأَلَةَ، فَغَضِبَ، فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ» فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالاً فَإِذَا كُلُّ رَجُلٍ لَافٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي. فَإِذَا رَجُلٌ كَانَ إِذَا لَاحَى

used to be called, as a son of a person other than his father. He said, "O Allâh's Messenger! Who is my father?" The Prophet صلى الله عليه وسلم replied, "Your father is Hudhaifa." And then 'Umar got up and said, "We accept Allâh as (our) Lord, and Islâm as (our) religion, and Muhammad صلى الله عليه وسلم as (our) Messenger; and we seek refuge with Allâh from the *Al-Fitn* (trial and afflictions etc.). Allâh's Messenger صلى الله عليه وسلم said, "I have never seen a day like today in its good and its evil, for Paradise and the Hell-Fire were displayed in front of me, till I saw them just beyond this wall." (*Sahîh Al-Bukhâri, Hadîth* No. 373, Vol. 8)

الرِّجَالَ يُدْعَى لِغَيْرِ أَبِيهِ. فَقَالَ: يَا رَسُولَ اللهِ! مَنْ أَبِي؟ قَالَ: «حُذَافَةُ» ثُمَّ أَنْشَأَ عُمَرُ، فَقَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولاً، نَعُوذُ بِاللهِ مِنَ الْفِتَنِ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ».

1524. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم was asked about things which he did not like, but when the questioner insisted, the Prophet صلى الله عليه وسلم got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet صلى الله عليه وسلم replied, "Your father is Hudhaifa." Then another man got up and said, "Who is my father, O Allâh's Messenger?" He replied, "Your father is Sâlim, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (anger) on the face of the Prophet صلى الله عليه وسلم he said, "O Allâh's Messenger! We repent to Allâh (for offending you)." (*Sahîh Al-Bukhâri, Hadîth* No. 92, Vol. 1)

١٥٢٤ - **حَدِيثُ** أَبِي مُوسَى، قَالَ: سُئِلَ النَّبِيُّ ﷺ، عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ. ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ» فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللهِ؟ فَقَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ» فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ، قَالَ: يَا رَسُولَ اللهِ! إِنَّا نَتُوبُ إِلَى اللهِ عَزَّ وَجَلَّ.

CHAPTER 39. The dignity of looking at the Prophet صلى الله عليه وسلم and longing for it.

(٣٩) بَاب: فَضْلِ النَّظَرِ إِلَيْهِ ﷺ، وَتَمَنِّيهِ

1525. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A time will come when one of you will love to see me rather than to have his family

١٥٢٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «وَلَيَأْتِيَنَّ عَلَى

and property doubled." (*Sahîh Al-Bukhâri, Hadîth* No. 787, Vol. 4)

أَحَدِكُمْ زَمَانٌ لأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ».

CHAPTER 40. The virtues of 'Iesa (Jesus) عليه السلام.

(٤٠) بَابٌ: فَضَائِلِ عِيسَى عَلَيْهِ السَّلَامُ

1526. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e. 'Iesa (Jesus)]." (*Sahîh Al-Bukhâri, Hadîth* No. 651, Vol. 4)

١٥٢٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، وَالأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

1527. Narrated Sa'îd bin Al-Musaiyab رضى الله عنه : Abû Huraira رضى الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son.' " Then Abû Huraira recited: 'And I seek refuge with You (Allâh) for her and her off-spring from Satan, the outcast...' (V.3:36) (*Sahîh Al-Bukhâri, Hadîth* No. 641, Vol. 4)

١٥٢٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلاَّ يَمَسُّهُ الشَّيْطَانُ، حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مَنْ مَسِّ الشَّيْطَانِ، غَيْرَ مَرْيَمَ، وَابْنِهَا».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾.

1528. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, " 'Iesa (Jesus), the son of Maryam (Mary), seeing a man stealing, asked him, 'Did you steal?' He said, 'No, by Allâh, except Whom there is no other *Ilâh* (god) — *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).' 'Iesa said, 'I believe in Allâh and deny (or suspect) my eyes.' " (*Sahîh Al-Bukhâri, Hadîth* No. 653, Vol. 4)

١٥٢٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «رَأَى عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ. فَقَالَ لَهُ: أَسَرَقْتَ؟ قَالَ: كَلاَّ، وَاللهِ! الَّذِي لاَ إِلَهَ إِلاَّ هُوَ. فَقَالَ عِيسَى: آمَنْتُ بِاللهِ وَكَذَّبْتُ عَيْنِي».

CHAPTER 41. The virtues of Ibrâhîm (Abraham) Al-Khalîl عليه السلام

(٤١) بَابٌ: مِنْ فَضَائِلِ إِبْرَاهِيمَ الْخَلِيلِ ﷺ

1529. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Ibrâhîm (Abraham) عليه السلام did his circumcision with *Qaddûm* (an adze) at the age of eighty." (*Sahîh Al-Bukhâri, Hadîth* No. 575, Vol. 4)

١٥٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدُومِ».

1530. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "We are more liable to be in doubt than Ibrâhîm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhîm) said: 'Yes I believe but to be stronger in Faith..." (V.2:260) And may Allâh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 591, Vol. 4)

١٥٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ».

1531. Narrated Abû Huraira رضي الله عنه: Ibrâhîm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh عزوجل when he said, "I am sick," and he said, "(I have not done

١٥٣١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ، إِلاَّ ثَلاَثَ كَذَبَاتٍ: ثِنْتَيْنِ

[1] (H.1530) The Prophet صلى الله عليه وسلم describes Yûsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet صلى الله عليه وسلم makes such a supposition, he only wants to emphasize the fact that Yûsuf عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yûsuf عليه السلام.

this but) the big idol has done it."[1]. The (third was) that while Ibrâhîm and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, "This man (Ibrâhîm عليه السلام) is accompanied by a very charming lady." So, he sent for Ibrâhîm and asked him about Sarah saying, "Who is this lady?" Abrâhîm said, "She is my sister." Ibrâhîm went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allâh for me, and I shall not harm you." So Sarah prayed to Allâh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allâh for me, and I will not harm you." Sarah prayed to Allâh again and he got cured. He then called one of his guards. (Who had brought her) and said, "You have not brought me a human being, but have brought me a devil." The tyrant then gave Hâjrah (Hajar) as a girl-servant to Sarah. Sarah came back (to Ibrâhîm)

مِنْهُنَّ فِي ذَاتِ اللهِ عَزَّ وَجَلَّ. قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾. وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ، إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَابِرَةِ. فَقِيلَ لَهُ: إِنَّ هٰهُنَا رَجُلاً مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ، فَسَأَلَهُ عَنْهَا، فَقَالَ: مَنْ هٰذِهِ؟ قَالَ: أُخْتِي. فَأَتَى سَارَةَ، قَالَ: يَا سَارَةُ! لَيْسَ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ، وَإِنَّ هٰذَا سَأَلَنِي فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي، فَلاَ تُكَذِّبِينِي. فَأَرْسَلَ إِلَيْهَا. فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ، فَأُخِذَ. فَقَالَ: ادْعِي اللهَ لِي، وَلاَ أَضُرُّكِ. فَدَعَتِ اللهَ، فَأُطْلِقَ. ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ، فَأُخِذَ مِثْلَهَا أَوْ أَشَدَّ. فَقَالَ: ادْعِي اللهَ لِي وَلاَ أَضُرُّكِ. فَدَعَتْ، فَأُطْلِقَ. فَدَعَا بَعْضَ حَجَبَتِهِ، فَقَالَ: إِنَّكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ. فَأَخْدَمَهَا هَاجَرَ. فَأَتَتْهُ، وَهُوَ قَائِمٌ يُصَلِّي. فَأَوْمَأَ بِيَدِهِ، مَهْيَا. قَالَتْ: رَدَّ اللهُ كَيْدَ الْكَافِرِ (أَوِ الْفَاجِرِ) فِي نَحْرِهِ، وَأَخْدَمَ هَاجَرَ».

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[1] (H.1531) The Idolaters invited Ibrâhîm (Abraham) عليه السلام to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the Idolaters questioned him, he claimed that he had not destroyed their idols, but the chief idol had, which Ibrâhîm عليه السلام left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

while he was offering *Salât* (prayer). Ibrâhîm, gesturing with his hand, asked, "What has happened?" She replied, "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjrah for service." (Abû Huraira then addressed his listeners saying, "That (Hâjrah) was your mother, O Banî Ma'-is-Samâ' (i.e. the Arabs)" (*Sahîh Al-Bukhâri, Hadîth* No. 578, Vol. 4)

قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

CHAPTER 42. The virtues of Mûsa (Moses) عليه السلام.

(٤٢) بَابٌ: مِنْ فَضَائِلِ مُوسَى ﷺ

1532. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people of Banî Israel used to take bath naked (all together) looking at each other. Prophet Mûsa (Moses) عليه السلام used to take bath alone. They said, 'By Allâh! Nothing prevents Mûsa from taking a bath with us except that he has scrotal hernia.' So once Mûsa went out to take a bath and put his clothes over a stone. Behold! The stone ran away with his clothes! Mûsa followed that stone saying, 'My clothes, O stone! My clothes, O stone!' till the people of Banî Israel saw him and said, 'By Allâh, Mûsa has got no defect in his body.' Mûsa took his clothes and began to beat the stone." Abû Huraira رضي الله عنه added, "By Allâh! There are still six or seven marks present on the stone from that excessive beating." (*Sahîh Al-Bukhâri, Hadîth* No. 277-A, Vol. 1)

١٥٣٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ. وَكَانَ مُوسَىٰ يَغْتَسِلُ وَحْدَهُ. فَقَالُوا: وَاللهِ! مَا يَمْنَعُ مُوسَىٰ أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ. فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، فَخَرَجَ مُوسَىٰ فِي إِثْرِهِ يَقُولُ: ثَوْبِي يَا حَجَرُ! حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَىٰ، فَقَالُوا: وَاللهِ! مَا بِمُوسَىٰ مِنْ بَأْسٍ. وَأَخَذَ ثَوْبَهُ، فَطَفِقَ بِالْحَجَرِ ضَرْبًا».

فَقَالَ أَبُو هُرَيْرَةَ: وَاللهِ! إِنَّهُ لَنَدَبٌ بِالْحَجَرِ، سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْبًا بِالْحَجَرِ.

1533. Narrated Abû Huraira رضي الله عنه: The angel of death was sent to Mûsa (Moses) عليه السلام and when he went to him, Mûsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allâh), and said, "You sent me to a slave who does not want to die," Allâh restored his eye and said, "Go back and tell him (i.e. Mûsa عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mûsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allâh that He bring him near the Sacred Land at a distance of a stone's throw. Allâh's Messenger صلى الله عليه وسلم said, "Were I there I would show you the grave of Mûsa by the way near the red sand-hill." (*Sahîh Al-Bukhâri, Hadîth* No. 423, Vol. 2)

١٥٣٣ - حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: «أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلاَمُ. فَلَمَّا جَاءَهُ صَكَّهُ. فَرَجَعَ إِلَى رَبِّهِ، فَقَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لا يُرِيدُ الْمَوْتَ! فَرَدَّ اللهُ عَلَيْهِ عَيْنَهُ. وَقَالَ: ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ. فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ، بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ! ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ. فَسَأَلَ اللهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ».

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الأَحْمَرِ».

1534. Narrated Abû Huraira رضي الله عنه: Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muhammad صلى الله عليه وسلم superiority over all the people!" The Jew said, "By Him Who gave Mûsa (Moses) عليه السلام superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet صلى الله عليه وسلم and informed him of what had happened between him and the Muslim. The Prophet صلى الله عليه وسلم sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet صلى الله عليه وسلم said, "Do not give me superiority over Mûsa, for on the

١٥٣٤ - حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: اسْتَبَّ رَجُلاَنِ، رَجُلٌ مِنَ الْمُسْلِمِينَ، وَرَجُلٌ مِنَ الْيَهُودِ. قَالَ الْمُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ! فَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ! فَرَفَعَ الْمُسْلِمُ يَدَهُ، عِنْدَ ذٰلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ. فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ، فَأَخْبَرَه بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ. فَدَعَا النَّبِيُّ ﷺ الْمُسْلِمَ، فَسَأَلَهُ عَنْ ذٰلِكَ، فَأَخْبَرَهُ. فَقَالَ النَّبِيُّ

ﷺ: «لاَ تُخَيِّرُونِي عَلَى مُوسىٰ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَصْعَقُ مَعَهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسىٰ بَاطِشٌ جَانِبَ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ».

Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to regain consciousness, and will see Mûsa standing and holding the side of the Throne (of Allâh). I will not know whether (Mûsa) has also fallen unconscious and got up before me, or Allâh has exempted him from that stroke." (*Sahîh Al-Bukhâri, Hadîth* No. 594, Vol. 3)

١٥٣٥ - **حَدِيث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ جَالِسٌ، جَاءَ يَهُودِيٌّ. فَقَالَ: يَا أَبَا الْقَاسِمِ! ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ فَقَالَ: «مَنْ؟» قَالَ: رَجُلٌ مِنَ الأَنْصَارِ. قَالَ: «ادْعُوهُ» فَقَالَ: «أَضَرَبْتَهُ؟» قَالَ: سَمِعْتُهُ بِالسُّوقِ يَحْلِفُ، وَالَّذِي اصْطَفَى مُوسىٰ عَلَى الْبَشَرِ! قُلْتُ: أَيْ خَبِيثُ! عَلَى مُحَمَّدٍ ﷺ؟ فَأَخَذَتْنِي غَضْبَةٌ ضَرَبْتُ وَجْهَهُ. فَقَالَ النَّبِيُّ ﷺ: «لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ. فَإِذَا أَنَا بِمُوسىٰ آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ أَمْ حُوسِبَ بِصَعْقَةِ الأُولَى؟».

1535. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : While Allâh's Messenger صلى الله عليه وسلم was sitting, a Jew came and said, "O Abul-Qâsim! One of your companions has slapped me on the face." The Prophet صلى الله عليه وسلم asked who that was. He replied that he was one of the *Ansâr*. The Prophet صلى الله عليه وسلم sent for him, and upon his arrival, he asked him whether he had slapped the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him, Who gave Mûsa superiority over all the human beings.' I said, 'O wicked man! (Has Allâh عزوجل given Mûsa (Moses) عليه السلام superiority) even over Muhammad صلى الله عليه وسلم , I became furious and slapped him on his face." The Prophet صلى الله عليه وسلم said, "Do not give a Prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Mûsa standing and holding one of the pillars of the Throne. I will not know whether Mûsa has fallen unconscious or the first unconsciousness was

sufficient for him."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 595, Vol. 3)

(٤٣) بَابٌ: فِي ذِكْرِ يُونُسَ عَلَيْهِ السَّلَامُ وَقَوْلِ النَّبِيِّ ﷺ: لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى

CHAPTER 43. (About) Yûnus (Jonah) عليه السلام and the statement of the Prophet صلى الله عليه وسلم: "None should say that I am better than Yûnus (Jonah) bin Matta."

١٥٣٦ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى».

1536. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "None should say that I am better than Yûnus (Jonah) bin Matta." (*Sahîh Al-Bukhâri, Hadîth* No. 627, Vol. 4)

١٥٣٧ - حَدِيثُ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ.

1537. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "No slave (of Allâh) should say that I am better than Yûnus (Jonah) bin Matta." So the Prophet صلى الله عليه وسلم mentioned his father's name with his name. (*Sahîh Al-Bukhâri, Hadîth* No. 625, Vol. 4)

(٤٤) بَابٌ: مِنْ فَضَائِلِ يُوسُفَ عَلَيْهِ السَّلَامُ

CHAPTER 44. The virtues of Yûsuf (Joseph) عليه السلام.

١٥٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قِيلَ: يَا رَسُولَ اللهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ» فَقَالُوا: لَيْسَ

1538. Narrated Abû Huraira رضى الله عنه: The people said, "O Allâh's Messenger! Who is the most honourable amongst the people (with Allâh)?" He said, "*Atqâhum* (the most

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[1] (H.1535) This is an allusion to the event where Mûsa (Moses) fell unconscious on wishing to see Allâh when he was beside the mountain.
"And when Mûsa came at the time and place appointed by Us, and his Lord (Allâh) spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain (the appearance of Allâh عز وجل to the mountain was very little of Him. It was approximately equal to the tip of one's little finger, as explained by the Prophet صلى الله عليه وسلم when he recited this Verse, this *Hadîth* is quoted by *Tirmidhi*), He made it collapse to dust, and Mûsa fell down unconscious. Then when he recovered his sense he said: "Glory be to You, I turn in repentance to You, and I am the first of the believers." (V.7:143)

pious and righteous amongst them)[1]." They said, "We do not ask you about this." He said, "Then Yûsuf (Joseph), Allâh's Prophet, the son of Allâh's Prophet, the son of Allâh's Prophet, the son of Allâh's *Khalîl* (friend) [i.e. Ibrâhîm (Abraham)]." They said, "We do not ask you about this." He said, "Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islâmic Period of Ignorance will be the best in Islâm provided they comprehend the religious knowledge." (*Sahîh Al-Bukhâri, Hadîth* No. 572, Vol. 4)

عَنْ هٰذَا نَسْأَلُكَ. قَالَ: «فَيُوسُفُ نَبِيُّ اللهِ ابْنُ نَبِيِّ اللهِ ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ اللهِ» قَالُوا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ. قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ إِذَا فَقُهُوا».

CHAPTER 46. The virtues of Al-Khidr عليه السلام.

(٤٦) بَابٌ: مِنْ فَضَائِلِ الْخَضِرِ عَلَيْهِ السَّلَامُ

1539. Narrated Ubai bin Ka'b رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Once the Prophet Mûsa (Moses) عليه السلام stood up and addressed Banî Israel. He was asked, 'Who is the most learned man amongst the people?' He said, 'I am the most learned.' Allâh عزوجل admonished Mûsa as he did not attribute absolute knowledge to Him (Allâh). So Allâh inspired him: 'At the junction of the two seas there is a slave amongst My slaves who is more learned than you.' Mûsa said, 'O my Lord! How can I meet him?' Allâh تعالى said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mûsa set out along with his (servant) boy, Yûsha' bin Nûn and carried a fish in a basket till they

١٥٣٩ - حَدِيثُ أُبَيِّ بْنِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ: «قَامَ مُوسَى النَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ. فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ. فَأَوْحَى اللهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ: يَا رَبِّ! وَكَيْفَ بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ، فَإِذَا فَقَدْتَهُ فَهُوَ ثَمَّ. فَانْطَلَقَ، وَانْطَلَقَ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ، وَحَمَلَا حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَا عِنْدَ الصَّخْرَةِ، وَضَعَا رُؤُوسَهُمَا وَنَامَا.

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[1] (H.1538) *At-Taqwa* (Piety, Righteousness etc.)
Muttaqûn: means pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. It was an amazing thing for both Mûsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mûsa said to his (servant) boy: 'Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.' Mûsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mûsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mûsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mûsa greeted him. Al-Khidr عليه السلام replied saying, 'How do people greet each other in your land?' Mûsa said, 'I am Mûsa.' He asked, 'The Mûsa of Banî Israel?' Mûsa replied in the affirmative and added, 'May I follow you so that you may teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You will not be able to have patience with me, O Mûsa! I have some of the knowledge of Allâh عزوجل which He has taught me and which you do not know, while you have some knowledge which Allâh has taught you which I do not know.' Mûsa said, 'If Allâh will, you will find me patient and I will not disobey you in aught.' So both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew

فَانْسَلَّ الْحُوتُ مِنَ الْمِكْتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا . وَكَانَ لِمُوسىٰ وَفَتَاهُ عَجَبًا . فَانْطَلَقَا بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمِهِمَا . فَلَمَّا أَصْبَحَ ، قَالَ مُوسىٰ لِفَتَاهُ : آتِنَا غَدَاءَنَا ، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هٰذَا نَصَبًا . وَلَمْ يَجِدْ مُوسىٰ مَسًّا مِنَ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ . فَقَالَ لَهُ فَتَاهُ : أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ . قَالَ مُوسىٰ : ذٰلِكَ مَا كُنَّا نَبْغِي . فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا . فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ ، إِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ (أَوْ قَالَ : تَسَجَّى بِثَوْبِهِ) فَسَلَّمَ مُوسىٰ . فَقَالَ الْخَضِرُ : وَأَنَّى بِأَرْضِكَ السَّلاَمُ؟ فَقَالَ : أَنَا مُوسىٰ . فَقَالَ : مُوسىٰ بَنِي إِسْرَائِيلَ؟ قَالَ : نَعَمْ . قَالَ : هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا؟ قَالَ : إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا يَا مُوسىٰ! إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ أَنْتَ ، وَأَنْتَ عَلَى عِلْمٍ عَلَّمَكَهُ لاَ أَعْلَمُهُ . قَالَ : سَتَجِدُنِي إِنْ شَاءَ اللهُ صَابِرًا وَلاَ أَعْصِي لَكَ أَمْرًا . فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ ، لَيْسَ لَهُمَا سَفِينَةٌ . فَمَرَّتْ بِهِمَا سَفِينَةٌ ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا ، فَعُرِفَ الْخَضِرُ ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ .

recognised Al-Khidr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khidr said, 'O Mûsa! My knowledge and your knowledge have not decreased Allâh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khidr went to one of the planks of the boat and plucked it out. Mûsa said, 'These people gave us a free ride but you have broken their boat and scuttled it so as to drown its people.' Al-Khidr replied, 'Didn't I tell you that you will not be able to have patience with me.' Mûsa said, 'Call me not to account for what I forgot.' The first (excuse) of Mûsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khidr took hold of the boy's head and plucked it out with his hands (i.e. killed him). Mûsa said, 'Have you killed an innocent person who has killed none.' Al-Khidr replied, 'Did I not tell you that you cannot remain patient with me?' Then they both proceeded till they came to the people of a town, they asked them for food but they refused to entertain them. Then they found a wall on the point of collapsing. Al-Khidr repaired it with his own hands. Mûsa said, 'If you had wished, surely you could have taken wages for it.' Al-Khidr replied, 'This is the parting between you and me.' " The Prophet صلى الله عليه وسلم added, "May Allâh be Merciful to Mûsa! Would that he could have been more patient to learn more about their story." (*Sahîh Al-Bukhâri, Hadîth* No. 124, Vol. 1)

فَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَقَرَ نَقْرَةً أَوْ نَقْرَتَيْنِ فِي الْبَحْرِ. فَقَالَ الْخَضِرُ: يَا مُوسَىٰ! مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلاَّ كَنَقْرَةِ هٰذَا الْعُصْفُورِ فِي الْبَحْرِ. فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ. فَقَالَ مُوسَىٰ: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا! قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا. قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ، فَكَانَتِ الأُولَى مِنْ مُوسَىٰ نِسْيَانًا. فَانْطَلَقَا، فَإِذَا غُلاَمٌ يَلْعَبُ مَعَ الغِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلاَهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ. فَقَالَ مُوسَىٰ: أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ قَالَ: أَلَمْ أَقُلْ: لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا؟ فَانطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ، فَأَقَامَهُ. قَالَ الْخَضِرُ بِيَدِهِ فَأَقَامَهُ. فَقَالَ لَهُ مُوسَىٰ: لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا. قَالَ: هٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ». قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللهُ مُوسَىٰ! لَوَدِدْنَا لَو صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا».

44. THE BOOK OF THE VIRTUES OF THE COMPANIONS OF THE PROPHET صلى الله عليه وسلم

CHAPTER 1.The virtues of Abû Bakr As-Siddîq رضى الله عنه .

1540. Narrated Abû Bakr رضى الله عنه : I said to the Prophet صلى الله عليه وسلم while I was in the cave (of the mountain called Ath-Thûr at Makka), "If any of them should look under his feet, he would see us." He said, "O Abû Bakr! What do you think of two (persons) the third of whom is Allâh?" (*Sahîh Al-Bukhâri, Hadîth* No. 5, Vol. 5)

1541. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم sat on the pulpit and said,"Allâh has given one of His slave, the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allâh). So he has chosen that good which is with Allâh." On that Abû Bakr wept and said, "Our fathers and mothers be sacrificed for you. We became astonished at this". The people said, "Look at this old man! Allâh's Messenger صلى الله عليه وسلم talks about a slave of Allâh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, 'Our fathers and mothers be sacrificed for you.' " But it was Allâh's Messenger صلى الله عليه وسلم who had been given option, and Abû Bakr رضى الله عنه knew it better than us. Allâh's Messenger صلى الله عليه وسلم added, "No doubt Abû Bakr رضى الله عنه has favoured me much both with his company and

٤٤ - كِتَابُ فَضَائِلِ الصَّحَابَةِ

(١) بَابٌ: مِنْ فَضَائِلِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

١٥٤٠ - حديث أَبِي بَكْرٍ رضي الله عنه، قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ، وَأَنَا فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ: «مَا ظَنُّكَ، يَا أَبَا بَكْرٍ! بِاثْنَيْنِ اللهُ ثَالِثُهُمَا؟».

١٥٤١ - حديث أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، جَلَسَ عَلَى الْمِنْبَرِ، فَقَالَ: «إِنَّ عَبْدًا خَيَّرَهُ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ» فَبَكَى أَبُو بَكْرٍ، وَقَالَ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا. فَعَجِبْنَا لَهُ. وَقَالَ النَّاسُ: انْظُرُوا إِلَى هٰذَا الشَّيْخِ، يُخْبِرُ رَسُولُ اللهِ ﷺ، عَنْ عَبْدٍ خَيَّرَهُ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، وَهُوَ يَقُولُ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا. فَكَانَ رَسُولُ اللهِ ﷺ هُوَ الْمُخَيَّرَ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ.

وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ،

his property more than anybody else. And if I had to take a *Khalîl*[1] from my followers, I would certainly have taken Abû Bakr, but the fraternity of Islâm is sufficient. Let no *Khoukha*[2] of the mosque remain open, except the *Khoukha* of Abû Bakr." (*Sahîh Al-Bukhâri, Hadîth* No. 244, Vol. 5)

وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً مِنْ أُمَّتِي لاَتَّخَذْتُ أَبَا بَكْرٍ، إِلاَّ خُلَّةَ الإِسْلاَمِ. لا يَبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلاَّ خَوْخَةُ أَبِي بَكْرٍ».

1542. Narrated 'Amr bin Al-'Âs رضي الله عنه : The Prophet صلى الله عليه وسلم deputed me to lead the army of *Dhat-as-Salâsil.* I came to him and said, "Who is the most beloved person to you?" He said, " 'Âisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattâb" He then named other men. (*Sahîh Al-Bukhâri, Hadîth* No. 14, Vol. 5)

١٥٤٢ - حَدِيثُ عَمْرِو بْنِ الْعَاصِ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ» فَقُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا»، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عُمَرُ بْنُ الْخَطَّابِ» فَعَدَّ رِجَالاً.

1543. Narrated Jubair bin Mut'im رضي الله عنه : A woman came to the Prophet صلى الله عليه وسلم who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet صلى الله عليه وسلم said, "If you should not find me, go to Abû Bakr." (*Sahîh Al-Bukhâri, Hadîth* No. 11, Vol. 5)

١٥٤٣ - حَدِيثُ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ. قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تَقُولُ: الْمَوْتَ. قَالَ عَلَيْهِ السَّلاَمُ: «إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ».

1544. Narrated Abû Huriara رضي الله عنه : Once Allâh's Messenger صلى الله عليه وسلم offered the morning prayer and then faced the people and said, "While a man was driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.' " On that the

١٥٤٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: صَلَّى رَسُولُ اللهِ ﷺ، صَلاَةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «بَيْنَا رَجُلٌ يَسُوقُ بَقَرَةً إِذْ رَكِبَهَا فَضَرَبَهَا. فَقَالَتْ: إِنَّا لَمْ نُخْلَقْ لِهٰذَا؛

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[1] (H.1541) *Khalîl:* See glossary.

[2] (H.1541) *Khoukha:* Means a small door (opening) in a big gate.

people said astonishingly, "Glorified be Allâh! A cow speaks!" The Prophet صلى الله عليه وسلم said, "I believe this, and Abû Bakr and 'Umar too, believe it, although neither of them was present there." The Prophet صلى الله عليه وسلم added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he rescued it (the sheep) from the wolf, whereupon the wolf said, 'You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?' " The people said surprisingly, "Glorified be Allâh! A wolf speaks![1]" The Prophet صلى الله عليه وسلم said, "But I believe this, and Abû Bakr and 'Umar too, believe this, although neither of them was present there." (*Sahîh Al-Bukhâri, Hadîth* No. 677, Vol. 4)

إِنَّمَا خُلِقْنَا لِلْحَرْثِ» فَقَالَ النَّاسُ: سُبْحَانَ اللهِ! بَقَرَةٌ تَكَلَّمُ؟ فَقَالَ: «فَإِنِّي أُومِنُ بِهٰذَا، أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثَمَّ «وَبَيْنَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذِّئْبُ فَذَهَبَ مِنْهَا بِشَاةٍ، فَطَلَبَ حَتَّى كَأَنَّهُ اسْتَنْقَذَهَا مِنْهُ، فَقَالَ لَهُ الذِّئْبُ: هٰذَا، اسْتَنْقَذْتَهَا مِنِّي، فَمَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللهِ! ذِئْبٌ يَتَكَلَّمُ؟ قَالَ: «فَإِنِّي أُومِنُ بِهٰذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثَمَّ.

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[1] (H.1544) It has been written that a wolf also spoke to a shepherd during the Prophet's life-time near Al-Madîna as narrated in *Musnad* of Imâm Ahmad and in the *Musnad* of Abû Sa'îd Al-Khudrî رضي الله عنه (Vol 3, Page 83): Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allâh (صلى الله عليه وسلم) in Yathrib (Al-Madîna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna, cornered his sheep in a place, and came to Allah's Messenger (Muhammad صلى الله عليه وسلم) and informed the whole story. Allah's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him. [*Musnad* of Imâm Ahmad. Vol 3, p. 83, *Musnad* Abû Sa'îd Al-Khudrî]

CHAPTER 2. The virtues of 'Umar رضى الله عنه

(٢) بَابٌ: مِنْ فَضَائِلِ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُ

1545. Narrated Ibn 'Abbâs رضى الله عنهما : When (the dead body of) 'Umar was put on his death-bed, the people gathered around him and invoked (Allâh) and prayed for him before the body was taken away and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alî bin Abî Tâlib. 'Alî invoked Allâh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allâh with more than I like your deeds. By Allâh! I always thought that Allâh would keep you with your two companions, for very often I used to hear the Prophet صلى الله عليه وسلم saying, 'I, Abû Bakr and 'Umar went (somewhere); I, Abû Bakr and 'Umar entered (somewhere); and I, Abû Bakr and 'Umar went out.' " (*Sahîh Al-Bukhâri, Hadîth* No. 34, Vol. 5)

١٥٤٥ - **حَدِيثُ** عَلِيٍّ. عَنِ ابْنِ عَبَّاسٍ، قَالَ: وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَنَّفَهُ النَّاسُ، يَدْعُونَ وَيُصَلُّونَ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ. فَلَمْ يَرُعْنِي إِلاَّ رَجُلٌ آخِذٌ مَنْكِبِي؛ فَإِذَا عَلِيٌّ، فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَّفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ. وَآيْمُ اللهِ! إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ ﷺ، يَقُولُ: «ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

1546. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping I saw (in a dream), that some people were displayed before me wearing shirts, of which some were reaching breasts only, while others were even shorter than that. And 'Umar bin Al-Khattâb was displayed before me wearing a long shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation), O Allâh's Messenger? He (the Prophet صلى الله عليه وسلم) replied: "It is the religion." (*Sahîh Al-Bukhâri, Hadîth* No. 22, Vol. 1)

١٥٤٦ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا دُونَ ذٰلِكَ. وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ» قَالُوا: فَمَا أَوَّلْتَ ذٰلِكَ؟ يَا رَسُولَ اللهِ! قَالَ: «الدِّينَ».

1547. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping. I saw that a cup full of milk was brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to 'Umar bin Al-Khattâb." (The companions of the Prophet) asked, "What have you interpreted (about this dream)? O Allâh's Messenger". He replied, "It is (religious) knowledge." (*Sahîh Al-Bukhâri, Hadîth* No. 82, Vol. 1)

١٥٤٧ - **حَدِيثُ** ابْنِ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، قَالَ: «بَيْنَا أَنَا نَائِمٌ، أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي. ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ» قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللهِ؟ قَالَ: «الْعِلْمَ».

1548. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "While I was sleeping, (in a dream) I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allâh wished. Then Ibn Abî Quhâfa (i.e. Abû Bakr) took the bucket from me and took out one or two buckets (of water) and there was weakness in his drawing the water. May Allâh forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattâb took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there." (*Sahîh Al-Bukhâri, Hadîth* No. 16, Vol. 5)

١٥٤٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيبٍ، عَلَيْهَا دَلْوٌ. فَنَزَعْتُ مِنْهَا مَا شَاءَ اللهُ. ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ. وَفِي نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحَالَتْ غَرْبًا، فَأَخَذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

1549. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "In a dream I saw myself drawing water from a well with a bucket. Abû Bakr came and drew a bucket or two (of water) and there was weakness in his drawing. May Allâh forgive him. Then 'Umar bin Al-Khattâb came and the bucket turned into a very large one

١٥٤٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ: «أُرِيتُ فِي الْمَنَامِ أَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلَى قَلِيبٍ. فَجَاءَ أَبُو بَكْرٍ، فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ نَزْعًا ضَعِيفًا، وَاللهُ يَغْفِرُ لَهُ، ثُمَّ

in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there." (*Sahîh Al-Bukhâri, Hadîth* No. 31, Vol. 5)

جَاءَ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِي فَرِيَّهُ، حَتَّى رَوِيَ النَّاسُ وَضَرَبُوا بِعَطَنٍ».

1550. Narrated Jâbir bin Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I entered Paradise and saw a palace and asked whose palace is this?' It was said, 'This palace belongs to 'Umar bin Al-Khattâb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of *Ghîra* (honour or self-respect etc.) (O 'Umar)." 'Umar said, "O Allâh's Messenger! Let my father and mother be sacrificed for you! O Allâh's Prophet! How dare I think of my *Ghîra* being offended by you?" (*Sahîh Al-Bukhâri, Hadîth* No. 153, Vol. 7)

١٥٥٠ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «دَخَلْت الْجَنَّةَ أَوْ أَتَيْتُ الْجَنَّةَ فَأَبْصَرْتُ قَصْرًا فَقُلْتُ: لِمَنْ هٰذَا؟ قَالُوا: لِعُمَرَ ابْنِ الْخَطَّابِ. فَأَرَدْتُ أَنْ أَدْخُلَهُ، فَلَمْ يَمْنَعْنِي إِلاَّ عِلْمِي بِغَيْرَتِكَ» قَالَ عُمَرُ ابْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللهِ! أَوَ عَلَيْكَ أَغَارُ؟

1551. Narrated Abû Huraira رضي الله عنه: While we were in the company of the Prophet صلى الله عليه وسلم he said, "While I was asleep, (in a dream) I saw myself in Paradise and there I beheld a woman making ablution beside a palace. I asked, 'To whom does this palace belong?' They said, 'To 'Umar bin Al-Khattâb.' Then I remembered 'Umar's *Ghîra*[1] and so I quickly went away from that palace." (When 'Umar heard this from the Prophet صلى الله عليه وسلم), he wept and said, "Do you think it is likely that I feel *Ghîra* because of you, O Allâh's Messenger?" (*Sahîh Al-Bukhâri, Hadîth* No. 465, Vol. 4)

١٥٥١ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ، إِذْ قَالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُنِي فِي الْجَنَّةِ. فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا» فَبَكَى عُمَرُ، وَقَالَ: أَعَلَيْكَ أَغَارُ يَا رَسُولَ اللهِ؟

1552. Narrated Sa'd bin Abî Waqqâs رضي الله عنهما: Once 'Umar رضي الله عنه asked the

١٥٥٢ - **حديث** سَعْدِ بْنِ أَبِي

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[1] (H.1551) *Ghîra:* See glossary.

permission to see Allâh's Messenger صلى الله عليه وسلم in whose company there were some *Quraishi* women who were talking to him and asking him for more financial support, raising their voices. When 'Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allâh's Messenger صلى الله عليه وسلم admitted 'Umar, Allâh's Messenger صلى الله عليه وسلم was smiling. 'Umar asked, "O Allâh's Messenger! May Allâh keep you happy always." Allâh's Messenger صلى الله عليه وسلم said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allâh's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allâh's Messenger صلى الله عليه وسلم ?" They replied, "Yes, for you are a fearful and fierce man as compared with Allâh's Messenger صلى الله عليه وسلم." On that Allâh's Messenger صلى الله عليه وسلم said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours." (*Sahîh Al-Bukhâri, Hadîth* No. 515, Vol. 4)

وَقَّاصٍ، قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ، وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ. فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ. فَأَذِنَ لَهُ رَسُولُ اللهِ ﷺ، وَرَسُولُ اللهِ ﷺ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللهُ سِنَّكَ يَا رَسُولَ اللهِ! قَالَ: «عَجِبْتُ مِنْ هٰؤُلاَءِ اللاَّتِي كُنَّ عِنْدِي. فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ» قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللهِ! كُنْتَ أَحَقَّ أَنْ يَهَبْنَ. ثُمَّ قَالَ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ! أَتَهَبْنَنِي وَلاَ تَهَبْنَ رَسُولَ اللهِ ﷺ؟ قُلْنَ: نَعَمْ! أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ».

1553. Narrated Ibn 'Umar رضي الله عنهما : When 'Abdullâh bin 'Ubai died, his son 'Abdullâh bin Abdullâh came to Allâh's Messenger صلى الله عليه وسلم and asked him, to give him his shirt in order to shroud his father in it. He (صلى الله عليه وسلم) gave it to him and then 'Abdullâh asked the Prophet صلى الله عليه وسلم to offer the funeral prayer for him (his father). Allâh's Messenger صلى الله عليه وسلم got up to offer the funeral prayer for him, but 'Umar got up too, and caught hold of

١٥٥٣ - **حديث** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ، جَاءَ ابْنُهُ عَبْدُ اللهِ بْنُ عَبْدِ اللهِ إِلَى رَسُولِ اللهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ. فَقَامَ رَسُولُ اللهِ ﷺ، لِيُصَلِّيَ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللهِ ﷺ.

the garment of Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allâh's Messenger صلى الله عليه وسلم said, "But Allâh has given me the choice by saying: 'Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them, (hypocrites) or ask not forgiveness for them... (and even) if you ask seventy times for their forgiveness...' (V.9:80). So I will ask more than seventy times." 'Umar said, "But he ('Abdullâh bin 'Ubai) is a hypocrite!" However, Allâh's Messenger صلى الله عليه وسلم did offer the funeral prayer for him whereupon Allâh revealed: 'And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...' (V.9:84) (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 6)

فَقَالَ: يَا رَسُولَ اللهِ! تُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَسَأَزِيدُهُ عَلَى السَّبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ. قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ، فَأَنْزَلَ اللهُ ﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ﴾.

CHAPTER 3. The virtues of 'Uthmân bin 'Affân رضى الله عنه.

(٣) بَابٌ: مِنْ فَضَائِلِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ

1554. Narrated Abû Mûsa رضى الله عنه: While I was with the Prophet صلى الله عليه وسلم in one of the gardens of Al-Madîna, a man came and asked me to open the gate. The Prophet صلى الله عليه وسلم said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abû Bakr. I informed him (with glad tidings) of what the Prophet صلى الله عليه وسلم had said, and he praised and thanked Allâh. Then another man came and asked me to open the gate. The Prophet صلى الله عليه وسلم said to me, "Open (the gate) and give

١٥٥٤ - حَدِيثُ أَبِي مُوسَىٰ رضي الله عنه، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللهَ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ عُمَرُ.

him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet صلى الله عليه وسلم had said, and he praised and thanked Allâh. Then another man came and asked me to open the gate. The Prophet صلى الله عليه وسلم said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmân. I informed him of what Allâh's Messenger صلى الله عليه وسلم had said. He praised and thanked Allâh and said, "It is Allâh Whose help I seek." (*Sahîh Al-Bukhâri, Hadîth* No. 42, Vol. 5)

فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللهَ. ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ» فَإِذَا عُثْمَانُ. فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللهِ ﷺ فَحَمِدَ اللهَ، ثُمَّ قَالَ: اللهُ الْمُسْتَعَانُ.

1555. Narrated Abû Mûsa Al-Ash'arî رضى الله عنه : I performed ablution in my house and then went out and said, "Today I shall stick to (or remain constantly with) Allâh's Messenger صلى الله عليه وسلم and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet صلى الله عليه وسلم. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arîs. I sat at its gate that was made of date-palm leaves till the Prophet صلى الله عليه وسلم finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arîs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gate-keeper for the Prophet صلى الله عليه وسلم." Abû Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abû Bakr." I told him to wait, went in and said, "O Allâh's Messenger! Abû Bakr asks for permission to enter." He said,

١٥٥٥ - **حَدِيثُ** أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ وَلأَكُونَنَّ مَعَهُ يَوْمِي هٰذَا، قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ وَوَجَّهَ هٰهُنَا. فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ. حَتَّى دَخَلَ بِئْرَ أَرِيسٍ. فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَىٰ رَسُولُ اللهِ ﷺ، حَاجَتَهُ. فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ. فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ. فَقُلْتُ لأَكُونَنَّ بَوَّابَ رَسُولِ اللهِ ﷺ، الْيَوْمَ. فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ:

أَبُو بَكْرٍ. فَقُلْتُ: عَلَى رِسْلِكَ. ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ. فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي. فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا (يُرِيدُ أَخَاهُ) يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ: عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هٰذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ، فَقُلْتُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ. فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللهِ ﷺ، فِي الْقُفِّ، عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ. فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ: عَلَى رِسْلِكَ. فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ

"Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abû Bakr, "Come in, and Allâh's Messenger صلى الله عليه وسلم gives you the glad tidings of entering Paradise." Abû Bakr entered and sat on the right side of Allâh's Messenger صلى الله عليه وسلم on the built edge of the well and hung his legs in the well as the Prophet صلى الله عليه وسلم did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allâh wants good for so-and-so (i.e. my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, " 'Umar bin Al-Khattâb." I asked him to wait, went to Allâh's Messenger صلى الله عليه وسلم greeted him and said, "'Umar bin Al-Khattâb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allâh's Messenger صلى الله عليه وسلم gives you the glad tidings of entering Paradise." So, he entered and sat beside Allâh's Messenger صلى الله عليه وسلم on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allâh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, " 'Uthmân bin 'Affân." I asked him to wait, and went to the Prophet صلى الله عليه وسلم and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allâh's Messenger صلى الله عليه وسلم gives you the glad tidings of entering

فَأَخْبَرْتُهُ، فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ» فَجِئْتُهُ، فَقُلْتُ لَهُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ. فَدَخَلَ، فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهَهُ مِنَ الشِّقِّ الآخَرِ.

قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ (رَاوِي الْحَدِيثِ عَنْ أَبِي مُوسىٰ): فَأَوَّلْتُهَا قُبُورَهُمْ.

Paradise after a calamity that will befall you." 'Uthmân then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet صلى الله عليه وسلم on the other side. [Sa'îd bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."] (*Sahîh Al-Bukhâri, Hadîth* No. 23, Vol. 5)

(٤) بَابٌ: مِنْ فَضَائِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

CHAPTER 4. The virtues of 'Alî bin Abî Tâlib رضى الله عنه.

١٥٥٦ - حَدِيثُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَن رَسُولَ اللهِ ﷺ خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا. فَقَالَ: أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ؟ قَالَ: «أَلاَ تَرْضىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هارونَ مِنْ موسىٰ؟ إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي».

1556. Narated Sa'd bin Abî Waqqâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم set out for Tabuk, appointing 'Alî as his deputy (in Al-Madîna). 'Alî said, "Do you want to leave me with the children and women?" The Prophet صلى الله عليه وسلم said, "Will you not be pleased that you will be to me like Hârûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me." (*Sahîh Al-Bukhâri, Hadîth* No. 700, Vol. 5)

١٥٥٧ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، سَمِعَ النَّبِيَّ ﷺ يَقُولُ، يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللهُ عَلَى يَدَيْهِ» فَقَامُوا يَرْجُونَ لِذٰلِكَ، أَيُّهُمْ يُعْطَى. فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى. فَقَالَ: «أَيْنَ عَلِيٌّ؟» فَقِيلَ: يَشْتَكِي عَيْنَيْهِ فَأَمَرَ، فَدُعِيَ لَهُ، فَبَصَقَ فِي

1557. Narrated Sahl bin Sa'd رضى الله عنه that he heard the Prophet صلى الله عليه وسلم on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allâh will grant victory." So, the companions of the Prophet صلى الله عليه وسلم got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet صلى الله عليه وسلم asked for 'Alî. Someone informed

عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ. حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ. فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ».

him that he was suffering from eye-trouble. So, he ordered them to bring 'Alî in front of him. (When 'Alî was brought) then the Prophet صلى الله عليه وسلم spat in his eyes and his eyes were cured immediately as if he never had any eye trouble. 'Alî said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet صلى الله عليه وسلم said, "Be patient, till you face them and invite them to Islâm and inform them of what Allâh has enjoined upon them. By Allâh! If a single person embraces Islâm at your hands (i.e.through you), that will be better for you than the red camels." (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 4)

١٥٥٨ - **حَدِيث** سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه. قَالَ: كَانَ عَلِيٌّ رضي الله عنه تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ بِهِ رَمَدٌ. فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ! فَخَرَجَ عَلِيٌّ، فَلَحِقَ بِالنَّبِيِّ ﷺ. فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا فِي صَبَاحِهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ» أَوْ قَالَ: «لَيَأْخُذَنَّ غَدًا رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُهُ»، أَوْ قَالَ: «يُحِبُّ اللهَ وَرَسُولَهُ يَفْتَحُ اللهُ عَلَيْهِ». فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا نَرْجُوهُ. فَقَالُوا: هٰذَا عَلِيٌّ. فَأَعْطَاهُ رَسُولُ اللهِ ﷺ، فَفَتَحَ اللهُ عَلَيْهِ.

1558. Narrated Salama bin Al-Akwa' رضي الله عنه : 'Alî remained behind the Prophet صلى الله عليه وسلم during the battle of Khaibar as he was suffering from some eye trouble, but then he said, "How should I stay behind Allâh's Messenger صلى الله عليه وسلم ?" So, he set out till he joined the Prophet صلى الله عليه وسلم . On the eve of the day of the conquest of Khaibar, Allâh's Messenger صلى الله عليه وسلم said, "(No doubt) I will give the flag," or he said, "Tomorrow, a man whom Allâh and His Messenger (صلى الله عليه وسلم) love", or said, "Who loves Allâh and His Messenger (صلى الله عليه وسلم) will take the flag. Allâh will bestow victory upon him. " Suddenly 'Alî joined us though we were not expecting him. The people said, "Here is 'Alî." So, Allâh's Messenger صلى الله عليه وسلم gave the flag to him and Allâh bestowed victory upon him. (*Sahîh Al-Bukhâri, Hadîth* No. 219-A, Vol. 4)

١٥٥٩ - **حَدِيث** سَهْلِ بْنِ سَعْدٍ. قَالَ: جَاءَ رَسُولُ اللهِ ﷺ، بَيْتَ

1559. Narrated Sahl bin Sa'd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم went to Fâtima's house but did not find 'Alî

فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ. فَقَالَ: «أَيْنَ ابْنُ عَمِّكِ؟» قَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَغَاضَبَنِي، فَخَرَجَ، فَلَمْ يَقِلْ عِنْدِي. فَقَالَ رَسُولُ اللهِ ﷺ لِإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ؟» فَجَاءَ، فَقَالَ: يَا رَسُولَ اللهِ! هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَ رَسُولُ اللهِ ﷺ، وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ. فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ، وَيَقُولُ: «قُمْ أَبَا تُرَابٍ! قُمْ أَبَا تُرَابٍ!».

there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house." Allâh's Messenger صلى الله عليه وسلم asked a person to look for him. That person came and said, "O Allâh's Messenger! He ('Alî) is sleeping in the mosque." Allâh's Messenger صلى الله عليه وسلم went there and 'Alî was lying. His *Ridâ* (upper body cover) had fallen down to one side of his body and was covered with dust. Allâh's Messenger صلى الله عليه وسلم started cleaning the dust from him saying, "Get up! O Abû Turâb![1] Get up! O Abû Turâb." (*Sahîh Al-Bukhâri, Hadîth* No. 432, Vol. 1)

(٥) بَابٌ: فِي فَضْلِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عنهما

CHAPTER 5. The virtues of Sa'd bin Abî Waqqâs رضى الله عنهما

١٥٦٠ - حَدِيثُ عَائِشَةَ رضي الله عنها. قَالَتْ: كَانَ النَّبِيُّ ﷺ سَهِرَ، فَلَمَّا قَدِمَ الْمَدِينَةَ، قَالَ «لَيْتَ رَجُلاً مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ» إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ. فَقَالَ: «مَنْ هٰذَا؟» فَقَالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ، جِئْتُ لِأَحْرُسَكَ. وَنَامَ النَّبِيُّ ﷺ.

1560. Narrated 'Âisha رضى الله عنها: The Prophet was vigilant one night and when he reached Al-Madîna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abî Waqqâs and have come to guard you." So, the Prophet صلى الله عليه وسلم slept (that night). (*Sahîh Al-Bukhâri, Hadîth* No. 136, Vol. 4)

١٥٦١ - حَدِيثُ عَلِيٍّ رضي الله عنه، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ. سَمِعْتُهُ يَقُولُ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي».

1561. Narrated 'Alî رضى الله عنه: I never saw the Prophet صلى الله عليه وسلم saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e. Sa'd bin Mâlik (Abî Waqqâs)]. I heard him

[1] (H.1559) *Abû Turâb*: Literally means, O father of dust.

saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you." (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 4)

1562. Narrated Sa'd (bin Abî Waqqâs) رضي الله عنه : On the day of the battle of Uhud, the Prophet صلى الله عليه وسلم mentioned for me both his parents (i.e. saying, "Let my parents be sacrificed for you"). (*Sahîh Al-Bukhâri, Hadîth* No. 71, Vol. 5)

١٥٦٢ - **حَدِيثُ** سَعْدٍ. قَالَ: جَمَعَ لِي النَّبِيُّ ﷺ، أَبَوَيْهِ يَوْمَ أُحُدٍ.

CHAPTER 6. The virtues of Talha and Az-Zubair رضي الله عنهما .

(٦) بَابُ: فَضَائِلِ طَلْحَةَ وَالزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا

1563. Narrated Abû 'Uthmân رضي الله عنه : During one of the *Ghazawât* in which Allâh's Messenger صلى الله عليه وسلم was fighting, none remained with the Prophet صلى الله عليه وسلم but Talha and Sa'd. (*Sahîh Al-Bukhâri, Hadîth* No. 69, Vol. 5)

١٥٦٣ - **حَدِيثُ** طَلْحَةَ وَسَعْدٍ. عَنْ أَبِي عُثْمَانَ، قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الأَيَّامِ، الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ، عَنْ حَدِيثِهِمَا.

1564. Narrated Jâbir رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahzâb* (the confederates)?" Az-Zubair رضي الله عنه said, "I will." The Prophet صلى الله عليه وسلم said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet صلى الله عليه وسلم said, "Every Prophet had a *Hawârî* (disciple) and my *Hawârî* is Az-Zubair." (*Sahîh Al-Bukhâri, Hadîth* No. 99, Vol. 4)

١٥٦٤ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟» يَوْمَ الأَحْزَابِ. قَالَ الزُّبَيْرُ: أَنَا. ثُمَّ قَالَ: «مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟» قَالَ الزُّبَيْرُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ».

1565. Narrated 'Abdullâh bin Az-Zubair رضي الله عنهما : During the battle of *Al-Ahzâb*, I and 'Umar bin Abî Salama were kept

١٥٦٥ - **حَدِيثُ** الزُّبَيْرِ. عَنْ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ، قَالَ: كُنْتُ، يَوْمَ

behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banî Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banî Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes". He said, "Allâh's Messenger صلى الله عليه وسلم said, 'Who will go to Banî Quraiza and bring me their news?' So I went, and when I came back, Allâh's Messenger صلى الله عليه وسلم mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.' " (*Sahîh Al-Bukhâri, Hadîth* No. 66, Vol. 5)

الأَحْزَابِ، جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، فِي النِّسَاءِ. فَنَظَرْتُ فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ، يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ، مَرَّتَيْنِ أَوْ ثَلاثًا. فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ! رَأَيْتُكَ تَخْتَلِفُ، قَالَ: أَوَ هَلْ رَأَيْتَنِي يَا بُنَيّ؟ قُلْتُ: نَعَمْ! قَالَ: كَانَ رَسُولُ اللهِ ﷺ قَالَ: «مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِينِي بِخَبَرِهِمْ؟» فَانْطَلَقْتُ، فَلَمَّا رجَعْتُ جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ، فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي».

CHAPTER 7.The virtues of Abû 'Ubaida bin Al-Jarrâh رضى الله عنه :

(٧) بَاب: فَضَائِلِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللهُ تَعَالَى عَنْهُ

1566. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Every nation has an *Amîn* (trustworthy man), and the *Amîn* of this (i.e. Muslim) nation is Abû 'Ubaida bin Al-Jarrâh." (*Sahîh Al-Bukhâri, Hadîth* No. 87, Vol. 5)

١٥٦٦ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيَّتُهَا الأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

1567. Narrated Hudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم said to the people of Najrân, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet صلى الله عليه وسلم was looking forward (to be that person). He then sent Abû 'Ubaida رضى الله عنه . (*Sahîh Al-Bukhâri, Hadîth* No. 88, Vol. 5)

١٥٦٧ - **حَدِيثُ** حُذَيْفَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ لأَهْلِ نَجْرَانَ: «لأَبْعَثَنَّ، يَعْنِي عَلَيْكُمْ، يَعْنِي أَمِينًا حَقَّ أَمِينٍ» فَأَشْرَفَ أَصْحَابُهُ، فَبَعَثَ أَبَا عُبَيْدَةَ رضي الله عنه.

CHAPTER 8. The virtues of Al-Hasan and Al-Husain رضي الله عنهما .

(٨) بَابُ: فَضَائِلِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا

1568. Narrated Abû Huraira Ad-Dûsî رضي الله عنه : Once the Prophet صلى الله عليه وسلم went out during the day. Neither did he talk to me nor I to him till he reached the market of Banî Qainuqâ, and then he sat in the compound of Fâtima's house and asked about the small boy (his grandson Al-Hasan رضي الله عنه) but Fâtima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet صلى الله عليه وسلم embraced and kissed him and then said, "O Allâh! Love him, and love whoever loves him." (*Sahîh Al-Bukhâri, Hadîth* No. 333, Vol. 3)

١٥٦٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ الدَّوْسِيِّ رضي الله عنه، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةِ النَّهَارِ، لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ، حَتَّى أَتَى سُوقَ بَنِي قَيْنُقَاعَ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ، فَقَالَ: «أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ؟» فَحَبَسَتْهُ شَيْئًا، فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ سِخَابًا، أَوْ تُغَسِّلُهُ. فَجَاءَ يَشْتَدُّ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: «اللَّهُمَّ! أَحْبِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

1569. Narrated Al-Barâ' رضي الله عنه : I saw the Prophet صلى الله عليه وسلم while Al-Hasan (bin 'Alî) was over his shoulder saying, "O Allâh! I love him, so please love him." (*Sahîh Al-Bukhâri, Hadîth* No. 92, Vol. 5)

١٥٦٩ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَالْحَسَنُ عَلَى عَاتِقِهِ، يَقُولُ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

CHAPTER 10. The virtues of Zaid bin Hâritha and Usâma bin Zaid رضي الله عنهم .

(١٠) بَابُ: فَضَائِلِ زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا

1570. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : We used not to call Zaid bin Hâritha, the freed slave of Allâh's Messenger صلى الله عليه وسلم , except Zaid bin Muhammad صلى الله عليه وسلم till the Qur'ânic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh..."

١٥٧٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ زَيْدَ بْنَ حَارِثَةَ، مَوْلَى رَسُولِ اللهِ ﷺ، مَا كُنَّا نَدْعُوهُ إِلاَّ زَيْدَ بْنَ مُحَمَّدٍ. حَتَّى نَزَلَ الْقُرْآنُ ﴿ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ

(V.33:5) (*Sahîh Al-Bukhâri, Hadîth* No. 305, Vol. 6)

عِنْدَ اللهِ﴾.

1571. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم sent an army under the command of Usâma bin Zaid. When some people criticised his leadership, the Prophet صلى الله عليه وسلم said, "If you are criticising Usâma's leadership, you used to criticise his father's leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usâma) is one of the dearest to me after him (Zaid)." (*Sahîh Al-Bukhâri, Hadîth* No. 77, Vol. 5)

١٥٧١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما. قَالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثًا، وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ! إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

CHAPTER 11. The virtues of 'Abdullâh bin Ja'far رضى الله عنهما .

(١١) بَابُ: فَضَائِلِ عَبْدِ اللهِ بْنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُمَا

1572. Narrated Ibn Abî Mulaika رضى الله عنه : Ibn Az-Zubair رضى الله عنهما said to Ibn Ja'far رضى الله عنهما , "Do you remember when I, you and Ibn 'Abbâs رضى الله عنهما went out to receive Allâh's Messenger صلى الله عليه وسلم ?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added, "And Allâh's Messenger صلى الله عليه وسلم made us (i.e. I and Ibn 'Abbâs) ride along with him and left you." (*Sahîh Al-Bukhâri, Hadîth* No. 315, Vol. 4)

١٥٧٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ جَعْفَرٍ. قَالَ ابْنُ الزُّبَيْرِ لِابْنِ جَعْفَرٍ رضي الله عنهم: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ! فَحَمَلَنَا وَتَرَكَكَ.

CHAPTER 12. The virtues of Khadîja (the Mother of Believers) رضى الله عنها .

(١٢) بَابُ: فَضَائِلِ خَدِيجَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ تَعَالَى عَنْهَا

1573. Narrated 'Alî رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying,

١٥٧٣ - **حَدِيثُ** عَلِيٍّ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «خَيْرُ

"Maryam (Mary), the daughter of 'Imrân, was the best among the women (of the world of her time) and Khadîja is the best amongst the women (of this nation)." (*Sahîh Al-Bukhâri, Hadîth* No. 642, Vol. 4)

نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ».

1574. Narrated Abû Mûsa رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asîya, Fir'aun's (Pharaoh's) wife; and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Âisha to other women is like the superiority of *Tharîd* (i.e. a meat and bread dish) to other meals." (*Sahîh Al-Bukhâri, Hadîth* No. 623, Vol. 4)

١٥٧٤ - **حَدِيثُ** أَبِي مُوسَىٰ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ. وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

1575. Narrated Abû Huraira رضى الله عنه: Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! This is Khadîja, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on bahalf of her Lord (Allâh) and on my behalf, and give her the glad tidings of having a *Qasab*[1] (palace) in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc.)." (*Sahîh Al-Bukhâri, Hadîth* No. 168-A, Vol. 5)

١٥٧٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ، فَقَالَ: «يَا رَسُولَ اللهِ! هٰذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ».

1576. Narrated Ismâ'îl: I asked 'Abdullâh bin Abî Aufa رضى الله عنهما, "Did the Prophet صلى الله عليه وسلم give glad tidings to Khadîja?" He said, "Yes, of a palace of *Qasab*[1] (in Paradise) where there will be neither any noise nor any toil

١٥٧٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ أَبِي أَوْفَى. عَنْ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَى رضي الله عنهما: بَشَّرَ النَّبِيُّ ﷺ خَدِيجَةَ؟ قَالَ: نَعَمْ! بِبَيْتٍ

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[1] (H.1575) & (H.1576) *Qasab*: Pipes made of gold, pearls and other precious stones.

(or fatigue, trouble etc.)." (*Sahîh Al-Bukhâri, Hadîth* No. 167, Vol. 5)

مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

1577. Narrated 'Âisha رضى الله عنها : I did not feel jealous of any of the wives of the Prophet صلى الله عليه وسلم as much as I did of Khadîja though I did not see her, but the Prophet صلى الله عليه وسلم used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadîja. When I sometimes said to him, "(You treat Khadîja in such a way) as if there is no woman on earth except Khadîja." He would say, "Khadîja was such and such, and from her I had children." (*Sahîh Al-Bukhâri, Hadîth* No. 166, Vol. 5)

١٥٧٧ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا. وَلٰكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا. وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ؛ فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ؟ فَيَقُولُ: «إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ».

1578. Narrated 'Âisha رضى الله عنها :Once Hala bint Khwailid, Khadîja's sister, asked the permission of the Prophet صلى الله عليه وسلم to enter. On that , the Prophet صلى الله عليه وسلم remembered the way Khadîja used to ask permission, and that upset him. He said, "O Allâh! Hâla!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish (with a teethless mouth) of red gums who died long ago and in whose place Allâh has given you someone better than her?" (*Sahîh Al-Bukhâri, Hadîth* No. 168(B), Vol. 5)

١٥٧٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتِ: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللهِ ﷺ. فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ، فَارْتَاعَ لِذٰلِكَ، فَقَالَ: «اللّٰهُمَّ! هَالَةَ» قَالَتْ: فَغِرْتُ فَقُلْتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكَتْ فِي الدَّهْرِ، قَدْ أَبْدَلَكَ اللهُ خَيْرًا مِنْهَا.

CHAPTER 13.The virtues of 'Âisha رضى الله عنها .

(١٣) بَابٌ: فِي فَضْلِ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا

1579. Narrated 'Âisha رضى الله عنها that the Prophet صلى الله عليه وسلم said to her, "You

١٥٧٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها،

have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allâh, it will be accomplished.' " (*Sahîh Al-Bukhâri, Hadîth* No. 235, Vol. 5)

أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، أَرَى أَنَّكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ، وَيَقُولُ: هٰذِهِ امْرَأَتُكَ، فَاكْشِفْ عَنْهَا. فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُ هٰذَا مِنْ عِنْدِ اللهِ يُمْضِهِ».

1580. Narrated 'Âisha رضي الله عنها that Allâh's Messenger صلى الله عليه وسلم said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Ibrâhîm (Abraham).' " Thereupon I said, "Yes (you are right), but by Allâh, O Allâh's Messenger, I leave nothing but your name." (*Sahîh Al-Bukhâri, Hadîth* No. 155, Vol. 7)

١٥٨٠ - حَدِيثُ عَائِشَةَ رضي الله عنها.

قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَى» قَالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذٰلِكَ؟ فَقَالَ: «أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً فَإِنَّكِ تَقُولِينَ: لاَ، وَرَبِّ مُحَمَّدٍ! وَإِذَا كُنْتِ غَضْبَى، قُلْتِ: لاَ، وَرَبِّ إِبْرَاهِيمَ»! قَالَتْ: قُلْتُ: أَجَلْ وَاللهِ! يَا رَسُولَ اللهِ! مَا أَهْجُرُ إِلاَّ اسْمَكَ.

1581. Narrated 'Âisha رضي الله عنها: I used to play with the dolls in the presence of the Prophet صلى الله عليه وسلم, and my girl friends also used to play with me. When Allâh's Messenger صلى الله عليه وسلم used to enter (my dwelling place) they used to hide themselves, but the Prophet صلى الله عليه وسلم would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'Âisha at that time as she was a little girl, not yet reached the age of puberty. *Fath Al-Bârî*, Page 143, Vol. 13). (*Sahîh Al-Bukhâri, Hadîth* No. 151, Vol. 8)

١٥٨١ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ، وَكَانَ لِي صَوَاحِبُ يَلْعَبْنَ مَعِي؛ فَكَانَ رَسُولُ اللهِ ﷺ، إِذَا دَخَلَ يَتَقَمَّعْنَ مِنْهُ، فَيُسَرِّبُهُنَّ إِلَيَّ، فَيَلْعَبْنَ مَعِي.

1582. Narrated 'Âisha رضى الله عنها: The people used to look forward for the day of my turn to send gifts to Allâh's Messenger صلى الله عليه وسلم in order to please him. (*Sahîh Al-Bukhâri, Hadîth* No. 748, Vol. 3)

١٥٨٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. يَبْتَغُونَ بِهَا، أَوْ يَبْتَغُونَ بِذٰلِكَ، مَرْضَاةَ رَسُولِ اللهِ ﷺ.

1583. Narrated 'Urwa : 'Âisha رضى الله عنها said, "Allâh's Messenger صلى الله عليه وسلم in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?,' seeking 'Âisha's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Âisha's house till he expired while he was with her." 'Âisha added, "The Prophet صلى الله عليه وسلم expired on the day of my turn in my house and he was taken unto Allâh while his head was against my chest." (*Sahîh Al-Bukhâri, Hadîth* No. 731, Vol. 5)

١٥٨٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، يَقُولُ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟» يُرِيدُ عَائِشَةَ. فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ. فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا. قَالَتْ عَائِشَةُ: فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ يَدُورُ عَلَيَّ فِيهِ، فِي بَيْتِي. فَقَبَضَهُ اللهُ وَإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي.

1584. Narrated 'Âisha رضى الله عنها: I heard the Prophet صلى الله عليه وسلم and listened to him before his death while he was lying supported on his back, and he was saying, "O Allâh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)." (See Al-Qur'ân V.4:69). (*Sahîh Al-Bukhâri, Hadîth* No. 715, Vol. 5)

١٥٨٤ - **حَدِيثُ** عَائِشَةَ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ، وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرَهُ يَقُولُ: «اللّٰهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ».

1585. Narrated 'Âisha رضى الله عنها: I used to hear (from the Prophet صلى الله عليه وسلم) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet صلى الله عليه وسلم in his fatal illness, with his voice becoming hoarse, saying, "In the company of those on whom Allâh has bestowed His Grace..

١٥٨٥ - **حَدِيثُ** عَائِشَةَ، قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لاَ يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ. فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: **﴿مَعَ الَّذِينَ**

أَنْعَمَ اللهُ عَلَيْهِمْ﴾ الآيَةَ. فَظَنَنْتُ أَنَّهُ خُيِّرَ.

(to the end of the Verse)." (V.4:69). Thereupon I thought that the Prophet صلى الله عليه وسلم had been given the option. (*Sahîh Al-Bukhâri, Hadîth* No. 719, Vol. 5)

١٥٨٦ - **حديث** عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، وَهُوَ صَحِيحٌ يَقُولُ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُحَيَّا أَوْ يُخَيَّرَ». فَلَمَّا اشْتَكَىٰ، وَحَضَرَهُ الْقَبْضُ، وَرَأْسُهُ عَلَى فَخِذِ عَائِشَةَ، غُشِيَ عَلَيْهِ. فَلَمَّا أَفَاقَ، شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ فِي الرَّفِيقِ الأَعْلَىٰ» فَقُلْتُ: إِذًا لاَ يُجَاوِرُنَا. فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ.

1586. Narrated 'Âisha رضى الله عنها: When Allâh's Messenger صلى الله عليه وسلم was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet صلى الله عليه وسلم became ill and his last moments came while his head was (resting) on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allâh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us?" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. (*Sahîh Al-Bukhâri, Hadîth* No. 721, Vol. 5)

١٥٨٧ - **حديث** عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا خَرَجَ، أَقْرَعَ بَيْنَ نِسَائِهِ. فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ. وَكَانَ النَّبِيُّ ﷺ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ فَقَالَتْ حَفْصَةُ: أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ! تَنْظُرِينَ وَأَنْظُرُ؟ فَقَالَتْ: بَلَى! فَرَكِبَتْ. فَجَاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ عَلَيْهَا، ثُمَّ سَارَ حَتَّى نَزَلُوا. وَافْتَقَدَتْهُ عَائِشَةُ فَلَمَّا نَزَلُوا، جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْخِرِ،

1587. Narrated Al-Qâsim رضى الله عنه: 'Âisha رضى الله عنها said that whenever the Prophet صلى الله عليه وسلم intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'Âisha and Hafsa. When night fell the Prophet صلى الله عليه وسلم would ride beside 'Âisha and talk with her. One night Hafsa said to 'Âisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Âisha said, "Yes, (I agree)." So 'Âisha rode, and then the Prophet صلى الله عليه وسلم came towards 'Âisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they

dismounted (on the way). 'Âisha missed him, and so, when they dismounted, she put her legs in the *Idhkhir* and said, O Lord (Allâh)! Send a scorpion or a snake to bite me for I am not to blame him (The Prophet صلى الله عليه وسلم)." (*Sahîh Al-Bukhâri, Hadîth* No. 138, Vol. 7)

وَتَقُولُ: يَا رَبِّ! سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي، وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

1588. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The superiority of 'Âisha over other women is like the superiority of *Tharîd* to other meals." (*Sahîh Al-Bukhâri, Hadîth* No. 114, Vol. 5)

١٥٨٨ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى الطَّعَامِ».

1589. Narrated Abû Salama رضي الله عنه : 'Âisha رضي الله عنها said that the Prophet صلى الله عليه وسلم said to her, "O 'Âisha! This is Jibrael (Gabriel) and he sends his salutations (greetings) to you." 'Âisha said, "Salutations (greetings) to him, and Allâh's Mercy and Blessings be on him," and addressing the Prophet صلى الله عليه وسلم she said, "You see what I don't see." (*Sahîh Al-Bukhâri, Hadîth* No. 440, Vol. 4)

١٥٨٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ، قَالَ لَهَا: «يَا عَائِشَةُ! هٰذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ» فَقَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. تَرَى مَا لاَ أَرَى. تُرِيدُ النَّبِيَّ ﷺ.

CHAPTER 14. Narration about Umm Zar'a رضي الله عنها .

(١٤) بَابُ: ذِكْرِ حَدِيثِ أُمِّ زَرْعٍ

1590. Narrated 'Âisha رضي الله عنها : Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean, weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."[1] The second one said, "I

١٥٩٠ - **حَدِيثُ** عَائِشَةَ، قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لاَ يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا.

قَالَتِ الأُولَى:

زَوْجِي لَحْمُ جَمَلٍ غَثٍّ، عَلَى رَأْسِ

[1] (H.1590) Her husband is badly behaved, worthless, arrogant and miserly.

جَبَلٍ، لاَ سَهْلٍ فَيُرْتَقَى، وَلاَ سَمِينٍ فَيُنْتَقَلُ.

قَالَتِ الثَّانِيَةُ:

زَوْجِي لاَ أَبُثُّ خَبَرَه، إِنِّي أَخَافُ أَنْ لاَ أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ.

قَالَتِ الثَّالِثَةُ:

زَوْجِي الْعَشَنَّقُ، إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ.

قَالَتِ الرَّابِعَةُ:

زَوْجِي كَلَيْلِ تِهَامَةَ، لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخَافَةَ وَلاَ سَآمَةَ.

قَالَتِ الْخَامِسَةُ:

زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ.

قَالَتِ السَّادِسَةُ:

زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلاَ يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ.

shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihâma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."[1] The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eight one said, "My husband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword.[2] His ashes are

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[1] (H.1590) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticize any fault he may notice.

[2] (H.1590) He is noble and brave.

abundant[1] and his house is near to the people who would easily consult him."[2] The tenth one said, "My husband is Mâlik, and what is Mâlik? Mâlik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is *Abû Zar'a*, and what is *Abû Zar'a* (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain.[3] Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of *Abû Zar'a*, and what may one say in praise of the mother of *Abû Zar'a*? Her saddle bags were always full of provision and her house

قَالَتِ السَّابِعَةُ:

زَوْجِي غَيَايَاءُ أَوْ عَيَايَاءُ، طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ. أَوْ فَلَّكِ، أَوْ جَمَعَ كُلاًّ لَكِ.

قَالَتِ الثَّامِنَةُ:

زَوْجِي الْمَسُّ مَسُّ أَرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ.

قَالَتِ التَّاسِعَةُ:

زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ.

قَالَتِ الْعَاشِرَةُ:

زَوْجِي مَالِكٌ، وَمَا مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذٰلِكَ، لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلاَتُ الْمَسَارِحِ، وَإِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ.

قَالَتِ الْحَادِيَةَ عَشْرَةَ:

زَوْجِي أَبُو زَرْعٍ، فَمَا أَبُو زَرْعٍ؟

[1] (H.1590) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

[2] (H.1590) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

[3] (H.1590) They were rich farmers. Her husband took her out of poverty into prosperity.

أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفْسِي. وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ، فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ وَدَائِسٍ وَمُنَقٍّ. فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ.

أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟ عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجِعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ.

بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا.

جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثًا، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا، وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشًا.

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا. فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيًّا، رَكِبَ شَرِيًّا، وَأَخَذَ

was spacious.[1] As for the son of *Abû Zar'a*, what may one say of the son of *Abû Zar'a*? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.[2] As for the daughter of *Abû Zar'a*, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of *Abû Zar'a*, what may one say of the (maid) slave girl of *Abû Zar'a*? She does not uncover our secrets but keep them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."[3] The eleventh lady added, "One day it so happened that *Abû Zar'a* went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O *Umm Zar'a* and give provision to your relatives.' " She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of *Abû Zar'a*." 'Âisha رضي الله عنها then said: Allâh's Messenger صلى الله عليه وسلم said to me, "I am to you as *Abû Zar'a* was to his wife *Umm Zar'a*." (*Sahîh Al-Bukhâri, Hadîth* No. 117, Vol. 7)

[1] (H.1590) She was well-off and generous.

[2] (H.1590) He was a slender man who ate little.

[3] (H.1590) She was trustworthy, careful and clean.

خَطِّيًّا، وَأَرَاحَ عَلَيَّ نَعَمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا. وَقَالَ: كُلِي، أُمَّ زَرْعٍ! وَمِيرِي أَهْلَكِ.

قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللهِ ﷺ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ»

CHAPTER 15. (The virtues of) Fâtima عليها السلام daughter of Allâh's Messenger صلى الله عليه وسلم.

(١٥) بَابٌ: فَضَائِلِ فَاطِمَةَ بِنْتِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

1591. Narrated 'Alî bin Al-Husain that when they reached Al-Madîna after returning from Yazîd bin Mu'âwiya after the matyrdom of Husain bin 'Alî (may Allâh bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you would like to order me to satisfy?" 'Alî said, "No." Al-Miswar said, "Will you give me the sword of Allâh's Messenger صلى الله عليه وسلم for I am afraid that people may take it from you by force? By Allâh, if you give it to me, they will never be able to take it till I die." When 'Alî bin Abî Tâlib demanded the hand of the daughter of Abû Jahl to be his wife besides Fâtima عليها السلام, I heard Allâh's Messenger صلى الله عليه وسلم on his pulpit delivering a *Khutba* (religious talk) in this connection

١٥٩١ - حَدِيثُ الْمِسْوَرِ بْنِ مَخْرَمَةَ.

عَنِ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ بْنَ حُسَيْنٍ حَدَّثَهُ أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتَلَ حُسَيْنِ بْنِ عَلِيٍّ، رَحْمَةُ اللهِ عَلَيْهِ، لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ فَقُلْتُ لَهُ: لَا. فَقَالَ لَهُ: هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللهِ ﷺ، فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ؟ وَايْمُ اللهِ! لَئِنْ أَعْطَيْتَنِيهِ، لَا يُخْلَصُ إِلَيْهِمْ أَبَدًا حَتَّى تُبْلَغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي

before the people, and I had then attained my age of puberty. Allâh's Messenger صلى الله عليه وسلم said, "Fâtima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet صلى الله عليه وسلم then mentioned one of his son-in-law who was from the tribe of 'Abd Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allâh, the daughter of Allâh's Messenger and the daughter of the enemy of Allâh (i.e. Abû Jahl) can never get together (as the wives of one man.)" (*Sahîh Al-Bukhâri, Hadîth* No. 342, Vol. 4)

جَهْلٍ عَلَى فَاطِمَةَ عَلَيْهَا السَّلاَمُ. فَسَمِعْتُ رَسُولَ اللهِ ﷺ، يَخْطُبُ النَّاسَ فِي ذٰلِكَ، عَلَى مِنْبَرِهِ هٰذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ. فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَخَافُ أَنْ تُفْتَنَ فِي دِينِهَا» ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَىٰ عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ، قَالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَىٰ لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً، وَلاَ أُحِلُّ حَرَامًا، وَلٰكِنْ، وَاللهِ! لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ، وَبِنْتُ عَدُوِّ اللهِ أَبَدًا».

1592. Narrated Al-Miswar bin Makhrama: 'Alî demanded the hand of the daughter of Abû Jahl. Fâtima heard of this and went to Allâh's Messenger صلى الله عليه وسلم saying, "Your people think that you do not become angry for the sake of your daughters as 'Alî is now going to marry the daughter of Abû Jahl." On that Allâh's Messenger صلى الله عليه وسلم got up and after his recitation of *Tashah-hud*[1] I heard him saying, "Then after! I married one of my daughters to Abû Al-'Âs bin Ar-Rabî', (the husband of Zainab, the daughter of the Prophet صلى الله عليه وسلم) before Islâm and he proved truthful in whatever he said to me. No doubt, Fâtima is a part of me. I hate to see her being troubied. By Allâh, the daughter of Allâh's

١٥٩٢ - **حَدِيثُ** الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ: إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذٰلِكَ فَاطِمَةُ، فَأَتَتْ رَسُولَ اللهِ ﷺ، فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، وَهٰذَا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ فَقَامَ رَسُولُ اللهِ ﷺ، فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ، أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا. وَاللهِ! لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وَبِنْتُ عَدُوِّ اللهِ، عِنْدَ رَجُلٍ وَاحِدٍ» فَتَرَكَ عَلِيٌّ

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[1] (H.1592) To testify that *Lâ ilaha ill-Allah* (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.

Messenger (صلى الله عليه وسلم) and the daughter of Allâh's enemy cannot be the wives of one man." So 'Alî gave up that engagement. (*Sahîh Al-Bukhâri, Hadîth* No. 76, Vol. 5)

الْخِطْبَةَ.

1593. Narrated 'Âisha رضى الله عنها, mother of the believers: We, the wives of the Prophet صلى الله عليه وسلم were all sitting with the Prophet صلى الله عليه وسلم and none of us had left, Fâtima عليها السلام came walking, and by Allâh, her gait was very similar to that of Allâh's Messenger صلى الله عليه وسلم. When he saw her, he bid welcome to her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fâtima) Allâh's Messenger صلى الله عليه وسلم selected you from among us for the secret talk and still you weep?" When Allâh's Messenger صلى الله عليه وسلم got up, I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allâh's Messenger صلى الله عليه وسلم." But when he (صلى الله عليه وسلم) died I asked her, "I beseech you earnestly by what right I have on you to tell me (that secret talk) which the Prophet صلى الله عليه وسلم had with you." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Jibrael (Gabriel) used to review the Qur'ân with him once every year. He added, 'But this year he review it with me twice and therefore I think that my time of death has approached. So, be afraid of Allâh, and be patient, for I am

١٥٩٣ - حَدِيث عَائِشَةَ رضي الله عنها، وَفَاطِمَةَ عَلَيْهَا السَّلاَمُ. عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ. قَالَتْ: إِنَّا كُنَّا، أَزْوَاجَ النَّبِيِّ ﷺ، عِنْدَهُ جَمِيعًا لَمْ تُغَادَرْ مِنَّا وَاحِدَةٌ. فَأَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلاَمُ تَمْشِي، لاَ، وَاللهِ! مَا تَخْفَى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللهِ ﷺ. فَلَمَّا رَآهَا رَحَّبَ. قَالَ: «مَرْحَبًا بِابْنَتِي»، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا. فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ، فَإِذَا هِيَ تَضْحَكُ. فَقُلْتُ لَهَا، أَنَا مِنْ بَيْنِ نِسَائِهِ: خَصَّكِ رَسُولُ اللهِ ﷺ، بِالسِّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ؟. فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ، سَأَلْتُهَا: عَمَّا سَارَّكِ؟ قَالَتْ: مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ اللهِ ﷺ سِرَّهُ. فَلَمَّا تُوُفِّيَ قُلْتُ لَهَا: عَزَمْتُ عَلَيْكِ، بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَا أَخْبَرْتِنِي. قَالَتْ: أَمَّا الآنَ، فَنَعَمْ. فَأَخْبَرَتْنِي، قَالَتْ: أَمَّا حِينَ سَارَّنِي فِي الأَمْرِ الأَوَّلِ، فَإِنَّهُ أَخْبَرَنِي: «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ قَدْ عَارَضَنِي بِهِ، الْعَامَ،

the best predecessor for you (in the Hereafter).' " Fâtima added, "So I wept as you ('Âisha) witnessed. And when, the Prophet صلى الله عليه وسلم saw me in this sorrowful state, he confided the second secret to me, saying, 'O Fâtima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers.).' " (*Sahîh Al-Bukhâri, Hadîth* No. 301, Vol. 8)

مَرَّتَيْنِ، وَلاَ أَرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ، فَاتَّقِي اللهَ وَاصْبِرِي، فَإِنِّي نِعْمَ السَّلَفُ أَنَا لَكِ». قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ. فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ، قَالَ: «يَا فَاطِمَةُ! أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هٰذِهِ الأُمَّةِ؟».

CHAPTER 16. The virtues of Umm Salama (The Mother of Believers) رضى الله عنها.

(١٦) بَابٌ: مِنْ فَضَائِلِ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا

1594. Narrated Abû 'Uthmân: I got the news that Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم while Umm Salama was present. Jibrael started talking (to the Prophet صلى الله عليه وسلم) and then left. The Prophet صلى الله عليه وسلم said to Umm Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handome person amongst the companions of the Prophet صلى الله عليه وسلم)." Later on Umm Salama said, "By Allâh! I thought he was none but Dihya, till I heard the Prophet صلى الله عليه وسلم talking about Jibrael in his *Khutba* (religious talk)." (The subnarrator asked Abû 'Uthmân, "From where have you heard this narration?" He replied, "From Usâma bin Zaid.") (*Sahîh Al-Bukhâri, Hadîth* No. 827, Vol. 4)

١٥٩٤ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ، أَنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ، أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ. فَجَعَلَ يُحَدِّثُ، ثُمَّ قَامَ. فَقَالَ النَّبِيُّ ﷺ لأُمِّ سَلَمَةَ: «مَنْ هٰذَا؟» قَالَ، قَالَتْ: هٰذَا دِحْيَةُ. قَالَتْ أُمُّ سَلَمَةَ: ايْمُ اللهِ! مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ ﷺ يُخْبِرُ جِبْرِيلَ.

CHAPTER 17. The virtues of Zainab (The Mother of Believers) رضى الله عنها.

(١٧) بَابٌ: مِنْ فَضَائِلِ زَيْنَبَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا

1595. Narrated 'Âisha رضى الله عنها: Some of the wives of the Prophet صلى الله عليه وسلم

١٥٩٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها،

asked him, "Who amongst us will be the first to follow you (i.e. die after you)? He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the 'long hand' was a symbol of practising charity, so she was the first to follow the Prophet صلى الله عليه وسلم and she used to love to practise charity. (Sauda died later in the caliphate of Mu'âwiya). (*Sahîh Al-Bukhâri, Hadîth* No. 501, Vol. 2)

أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أَيُّنَا أَسْرَعُ بِكَ لُحُوقًا؟ قَالَ: «أَطْوَلُكُنَّ يَدًا». فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا. فَكَانَتْ سَوْدَةُ أَطْوَلَهُنَّ يَدًا. فَعَلِمْنَا بَعْدُ، أَنَّمَا كَانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكَانَتْ أَسْرَعَنَا لُحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

CHAPTER 19. The virtues of Umm Sulaim, the mother of Anas bin Mâlik رضى الله عنه.

(١٩) بَابٌ: مِنْ فَضَائِلِ أُمِّ سُلَيْمٍ أُمِّ أَنَسِ بْنِ مَالِكٍ

1596. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم used not to enter any house in Al-Madîna except the house of Umm Sulaim besides those of his wives. When he was asked the reason, he said, "I take pity on her as her brother was killed in my company." (*Sahîh Al-Bukhâri, Hadîth* No. 97, Vol. 4)

١٥٩٦ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ، غَيْرَ بَيْتِ أُمِّ سُلَيْمٍ، إِلاَّ عَلَى أَزْوَاجِهِ. فَقِيلَ لَهُ. فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِي».

CHAPTER 22.The virtues of 'Abdullâh bin Mas'ûd and his mother.

(٢٢) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَأُمِّهِ رَضِيَ اللهُ تَعَالَى عَنْهُمَا

1597. Narrated Abû Mûsa Al-Ash'arî رضى الله عنه : My brother and I came from Yemen, and for quite some time we continued to consider 'Abdullâh bin Mas'ûd as one of the members of the family of the Prophet صلى الله عليه وسلم because we used to see him and his

١٥٩٧ - حَدِيثُ أَبِي مُوسَى الأَشْعَرِيِّ رضي الله عنه، قَالَ: قَدِمْتُ، أَنَا وَأَخِي مِنَ الْيَمَنِ، فَمَكَثْنَا حِينًا مَا نُرَى إِلاَّ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ رَجُلٌ

mother going in the house of the Prophet صلى الله عليه وسلم very often. (*Sahîh Al-Bukhâri, Hadîth* No. 107, Vol. 5)

مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ، لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ.

1598. Narrated Shaqîq bin Salama: Once 'Abdullâh bin Mas'ûd delivered a *Khutba* (religious talk) before us and said, "By Allâh, I learnt over seventy *Sûrah* direct from the mouth of Allâh's Messenger صلى الله عليه وسلم. By Allâh, the companions of the Prophet صلى الله عليه وسلم came to know that I am one of those who know Allâh's Book best of all of them, yet I am not the best of them." Shaqîq added: "I sat in his religious gatherings and I did not hear anybody opposing him (in his speech)." (*Sahîh Al-Bukhâri, Hadîth* No. 522, Vol. 6)

١٥٩٨ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ. خَطَبَ، فَقَالَ: وَاللهِ! لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَاللهِ! لَقَدْ عَلِمَ أَصْحَابُ النَّبِيِّ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ بِكِتَابِ اللهِ، وَمَا أَنَا بِخَيْرِهِمْ.

قَالَ شَقِيقٌ (رَاوِي الْحَدِيثِ): فَجَلَسْتُ فِي الْحِلَقِ أَسْمَعُ مَا يَقُولُونَ، فَمَا سَمِعْتُ رَدًّا يَقُولُ غَيْرَ ذٰلِكَ.

1599. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : By Allâh, other than Whom none has the right to be worshipped! There is no *Sûrah* revealed in Allâh's Book but I know at what place it was revealed; and there is no Verse revealed in Allâh's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allâh's Book better than I, and he is at a place that camels can reach, I would go to him. (*Sahîh Al-Bukhâri, Hadîth* No. 524, Vol. 6)

١٥٩٩ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: وَاللهِ! الَّذِي لاَ إِلٰهَ غَيْرُهُ! مَا أُنْزِلَتْ سُورَةٌ مِنْ كِتَابِ اللهِ إِلاَّ وَأَنَا أَعْلَمُ أَيْنَ أُنْزِلَتْ. وَلاَ أُنْزِلَتْ آيَةٌ مِنْ كِتَابِ اللهِ إِلاَّ وَأَنَا أَعْلَمُ فِيمَ أُنْزِلَتْ. وَلَوْ أَعْلَمُ أَحَدًا أَعْلَمَ مِنِّي بِكِتَابِ اللهِ تُبَلِّغُهُ الإِبِلُ لَرَكِبْتُ إِلَيْهِ.

1600. Narrated Masrûq: 'Abdullâh (bin Mas'ûd) was mentioned before 'Abdullâh bin 'Amr. The latter said, "That is a man I continue to love because I heard Allâh's Messenger صلى الله عليه وسلم saying, 'Learn the recitation of the Qur'ân from (any of these) four persons: 'Abdullâh bin Mas'ûd, Sâlim

١٦٠٠ - **حديث** عَبْدِ اللهِ بْنِ عَمْرٍو. عَنْ مَسْرُوقٍ، قَالَ: ذُكِرَ عَبْدُ اللهِ عِنْدَ عَبْدِ اللهِ بْنِ عَمْرٍو، فَقَالَ: ذَاكَ رَجُلٌ لاَ أَزَالُ أُحِبُّهُ بَعْدَ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اسْتَقْرِئُوا الْقُرْآنَ مِنْ

أَرْبَعَةٍ: مِنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ (فَبَدَأَ بِهِ)، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَيِّ ابْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

the freed slave of Abû Hudhaifa, Ubai bin Ka'b and Mu'âdh bin Jabal." (*Sahîh Al-Bukhâri, Hadîth* No. 103, Vol. 5)

(٢٣) بَابٌ: مِنْ فَضَائِلِ أُبَيِّ بْنِ كَعْبٍ وَجَمَاعَةٍ مِنَ الْأَنْصَارِ رَضِيَ اللهُ تَعَالَى عَنْهُمْ

CHAPTER 23.The virtues of Ubai bin Ka'b and a group of *Ansâr* رضي الله عنهم.

١٦٠١ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةٌ: كُلُّهُمْ مِنَ الأَنْصَارِ؛ أُبَيٌّ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ.

1601. Narrated Qatâda: Anas رضي الله عنه said, "The Qur'ân was collected in the life-time of the Prophet صلى الله عليه وسلم by four (men), all of whom were from the *Ansâr*: Ubaî (bin Ka'b), Mu'âdh bin Jabal, Abû Zaid and Zaid bin Thâbit." I asked Anas, "Who is Abû Zaid?" He said, "One of my uncles." (*Sahîh Al-Bukhâri, Hadîth* No. 155, Vol. 5)

١٦٠٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾. قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ». فَبَكَى.

1602. Narrated Anas bin Mâlik رضي الله عنه: the Prophet صلى الله عليه وسلم said to Ubaî, "Allâh has ordered me to recite to you: 'Those who disbelieve (*Surat Al-Bayinah* 98).' " Ubaî said, "Has He mentioned my name?" The Prophet صلى الله عليه وسلم said, "Yes." (On hearing that) Ubaî started weeping. (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 5)

(٢٤) بَابٌ: مِنْ فَضَائِلِ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللهُ عَنْهُ

CHAPTER 24.The virtues of Sa'd bin Mu'âdh رضي الله عنه

١٦٠٣ - **حَدِيثُ** جَابِرٍ رضي الله عنه: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

1603. Narrated Jâbir رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "The Throne (of Allâh) shook at the death of Sa'd bin Mu'âdh."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 147, Vol. 5)

[1] (H.1603) This means the Throne was pleased with the ascent of Sa'd's soul to heaven.

1604. Narrated Al-Barâ' رضي الله عنه : A silken cloth was given as a present to the Prophet صلى الله عليه وسلم . His companions started touching it and admiring its softness. The Prophet صلى الله عليه وسلم said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu'âdh (in Paradise) are better and softer than it." (*Sahîh Al-Bukhâri, Hadîth* No. 146, Vol. 5)

١٦٠٤ - **حديث** الْبَرَاءِ رضي الله عنه، قَالَ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا. فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هٰذِهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا، أَوْ أَلْيَنُ».

1605. Narrated Anas رضي الله عنه : A *Jubba* (cloak) made of thick silken cloth was presented to the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم used to forbid people to wear silk. So, the people were pleased to see it. The Prophet صلى الله عليه وسلم said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this." (*Sahîh Al-Bukhâri, Hadîth* No. 785, Vol. 3)

١٦٠٥ - **حديث** أَنَسٍ رضي الله عنه، قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وَكَانَ يَنْهَىٰ عَنِ الْحَرِيرِ. فَعَجِبَ النَّاسُ مِنْهَا. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هٰذَا».

CHAPTER 26. The virtues of 'Abdullâh bin Amr bin Harâm, the father of Jâbir رضي الله عنهما .

(٢٦) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ حَرَامٍ وَالِدِ جَابِرٍ رَضِيَ اللهُ تَعَالَى عَنْهُمَا

1606. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : On the day of the battle of Uhud, my father was brought and he had been mutilated and was placed in front of Allâh's Messenger صلى الله عليه وسلم and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allâh's Messenger صلى الله عليه وسلم gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter of the sister of

١٦٠٦ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: جِيءَ بِأَبِي، يَوْمَ أُحُدٍ، قَدْ مُثِّلَ بِهِ، حَتَّى وُضِعَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، وَقَدْ سُجِّيَ ثَوْبًا. فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ، فَنَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِي، فَأَمَرَ رَسُولُ اللهِ ﷺ، فَرُفِعَ. فَسَمِعَ صَوْتَ صَائِحَةٍ، فَقَالَ: «مَنْ هٰذِهِ؟» فَقَالُوا: ابْنَةُ عَمْرٍو أَوْ أُخْتُ

'Amr." He said, "Why does she weep? (or said "Don't weep") for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away." (*Sahîh Al-Bukhâri, Hadîth* No. 381, Vol. 2)

عَمْرٍو، قَالَ: «فَلِمَ تَبْكِي؟ أَوْ لاَ تَبْكِي، فَمَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

CHAPTER 28.The virtues of Abû Dhar رضى الله عنه .

(٢٨) بَابٌ: مِنْ فَضَائِلِ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ

1607. Narrated Ibn 'Abbâs رضى الله عنهما : When Abû Dhar received the news of the advent of the Prophet صلى الله عليه وسلم he said to his brother, "Ride to this valley (of Makka) and try to find out the truth of the person who claims to be a Prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet صلى الله عليه وسلم and listened to some of his talks, and returned to Abû Dhar and said to him, "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abû Dhar رضى الله عنه said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Makka. He went to the mosque and searched for the Prophet صلى الله عليه وسلم and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Alî saw him and knew that he was a stranger. So when Abû Dhar saw 'Alî, he followed him, and none of them asked his companion about anything, and when it was dawn, Abû Dhar رضى الله عنه

١٦٠٧ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ، قَالَ لأَخِيهِ: ارْكَبْ إِلَى هٰذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ. وَاسْمَعْ مِنْ قَوْلِهِ. ثُمَّ ائْتِنِي. فَانْطَلَقَ الأَخُ حَتَّى قَدِمَهُ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ، فَقَالَ لَهُ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلاَقِ، وَكَلاَمًا، مَا هُوَ بِالشِّعْرِ. فَقَالَ: مَا شَفَيْتَنِي مِمَّا أَرَدْتُ. فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ، فِيهَا مَاءٌ، حَتَّى قَدِمَ مَكَّةَ. فَأَتَى الْمَسْجِدَ. فَالْتَمَسَ النَّبِيَّ ﷺ، وَلاَ يَعْرِفُهُ. وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ. فَرَآهُ عَلِيٌّ، فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ. فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى أَصْبَحَ. ثُمَّ احْتَمَلَ قِرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ،

took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet صلى الله عليه وسلم, and when it was evening, he came back to his retiring place. 'Alî passed by him and said, "Has the man not known his dwelling place yet?" So, 'Alî let him get up and took him (to his house) and none of them spoke to the other about anything. When it was the third day, 'Alî did the same and Abû Dhar stayed with him. Then 'Alî said, "Will you tell me what has brought you here?" Abû Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Alî promised him, and he informed 'Alî about the matter. 'Alî said, "It is true, and he is the Messenger of Allâh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abû Dhar did so, and followed 'Alî till he entered the place of the Prophet صلى الله عليه وسلم and Abû Dhar went in with him. Abû Dhar listened to some of the Prophet's talks and embraced Islâm on the spot. The Prophet صلى الله عليه وسلم said to him, "Go back to your people and inform them (about it) till you receive my order." Abû Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the mosque he said as loudly as possible, "I bear witness that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), and Muhammad صلى الله عليه وسلم is the Messenger of Allâh." The people got up and beat

وَظَلَّ ذٰلِكَ الْيَوْمَ، وَلاَ يَرَاهُ النَّبِيُّ ﷺ، حَتَّى أَمْسىٰ. فَعَادَ إِلَى مَضْجَعِهِ. فَمَرَّ بِهِ عَلِيٌّ، فَقَالَ: أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ، لاَ يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ. حَتَّى إِذَا كَانَ يَوْمَ الثَّالِثِ، فَعَادَ عَلِيٌّ مِثْلَ ذٰلِكَ، فَأَقَامَ مَعَهُ. ثُمَّ قَالَ: أَلاَ تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ؟ قَالَ: إِنْ أَعْطَيْتَنِي عَهْدًا وَمِيثَاقًا لَتُرْشِدَنَّنِي، فَعَلْتُ. فَفَعَلَ، فَأَخْبَرَهُ. قَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللهِ ﷺ. فَإِذَا أَصْبَحْتَ فَاتْبَعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ. فَإِنْ مَضَيْتُ فَاتْبَعْنِي، حَتَّى تَدْخُلَ مَدْخَلِي. فَفَعَلَ، فَانْطَلَقَ يَقْفُوهُ، حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ، وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانَيْهِمْ. فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ. ثُمَّ قَامَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ. وَأَتَى الْعَبَّاسُ، فَأَكَبَّ عَلَيْهِ. قَالَ: وَيْلَكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ،

him till he was badly hurt. Then Al-'Abbâs came and knelt over him (to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifâr and your trade to Shâm is through their way?" So he rescued him from them. Abû Dhar again did the same the next day. They beat him and took vengeance on him, and again Al-'Abbâs knelt over him (to protect him). (*Sahîh Al-Bukhâri, Hadîth* No. 201, Vol. 5)

وَأَنَّ طَرِيقَ تِجَارِكُمْ إِلَى الشَّأْمِ؟ فَأَنْقَذَهُ مِنْهُمْ. ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا، فَضَرَبُوهُ، وثَارُوا إِلَيْهِ، فَأَكَبَّ الْعَبَّاسُ عَلَيْهِ.

CHAPTER 29. The virtues of Jarîr bin 'Abdullâh رضي الله عنهما

(٢٩) بَابٌ: مِنْ فَضَائِلِ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عنهما

1608. Narrated Jarîr رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم did not screen himself from me since my embracing Islâm, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, "O Allâh! Make him firm and make him a guiding and rightly-guided man." (*Sahîh Al-Bukhâri, Hadîth* No. 273, Vol. 4)

١٦٠٨ - **حَدِيثُ** جَرِيرٍ رضي الله عنه، قَالَ: مَا حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي. وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ! ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا».

1609. Narrated Jarîr رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said to me, "Will you relieve me from *Dhul Khalasa*?" It (*Dhul Khalasa*) was a house belonging to the tribe of Khath'am [and there used to be worshipped *Tâghiya* (idols) of Ad-Daus, Khath'am and Bajaila] and it was also called Al-Ka'ba Al-Yamâniya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on

١٦٠٩ - **حَدِيثُ** جَرِيرٍ. قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ؟» وَكَانَ بَيْتًا فِي خَثْعَمَ، يُسَمَّى كَعْبَةَ الْيَمَانِيَةَ. قَالَ: فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ. قَالَ: وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ. فَضَرَبَ فِي

horses, so the Prophet صلى الله عليه وسلم stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allâh! Make him firm and make him a guiding and rightly-guided man." Jarîr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allâh's Messenger صلى الله عليه وسلم informing him of that. Jarîr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emaciated or scabby camel (i.e. completely marred and spoilt)." (Jarîr added), "The Prophet صلى الله عليه وسلم invoked Allâh to bless the horses and the men of Ahmas five times." (*Sahîh Al-Bukhâri, Hadîth* No. 262, Vol. 4)

صَدْرِي، حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ! ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا» فَانْطَلَقَ إِلَيْهَا، فَكَسَرَهَا وَحَرَّقَهَا. ثُمَّ بَعَثَ إِلَى رَسُولِ اللهِ ﷺ يُخْبِرُهُ. فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْوَفُ، أَوْ أَجْرَبُ قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا، خَمْسَ مَرَّاتٍ.

CHAPTER 30. The virtues of 'Abdullâh bin 'Abbâs رضى الله عنهما.

(٣٠) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا

1610. Narrated Ibn 'Abbâs رضى الله عنهما: Once the Prophet صلى الله عليه وسلم entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allâh! Make him (Ibn 'Abbâs) a learned scholar in religion (Islâm)." (*Sahîh Al-Bukhâri, Hadîth* No. 145, Vol. 1)

١٦١٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ، دَخَلَ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضُوءًا، قَالَ: «مَنْ وَضَعَ هٰذَا؟» فَأُخْبِرَ. فَقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ».

CHAPTER 31. The virtues of 'Abdullâh bin 'Umar رضى الله عنهما.

(٣١) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا

1611. Narrated Sâlim's father (Abdullâh bin 'Umar رضى الله عنهما): In the life-time of the Prophet صلى الله عليه وسلم whosoever saw a dream would narrate

١٦١١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ الرَّجُلُ، فِي حَيَاةِ

it to Allâh's Messenger صلى الله عليه وسلم . I had a wish of seeing a dream to narrate it to Allâh's Messenger صلى الله عليه وسلم . I was a grown up boy and used to sleep in the mosque in the life-time of the Prophet صلى الله عليه وسلم , I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a wall of a built-well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allâh from the fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allâh's Messenger صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said, " 'Abdullâh is a good man. I wish he offered *Tahajjud* (night prayer)." After that 'Abdullâh (i.e. Sâlim's father) used to sleep but a little at night. (*Sahîh Al-Bukhâri, Hadîth* No. 222, Vol. 2)

النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللهِ ﷺ فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا، فَأَقُصَّهَا عَلَى رَسُولِ اللهِ ﷺ، وَكُنْتُ غُلاَمًا شَابًّا وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي، فَذَهَبَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أُنَاسٌ، قَدْ عَرَفْتُهُمْ. فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللهِ مِنَ النَّارِ. قَالَ: فَلَقِيَنَا مَلَكٌ آخَرُ، فَقَالَ لِي: لَمْ تُرَعْ. فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللهِ ﷺ، فَقَالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ! لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ». فَكَانَ، بَعْدُ، لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلاً.

CHAPTER 32. The virtues of Anas bin Mâlik رضى الله عنه .

(٣٢) بَابُ: مِنْ فَضَائِلِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ

1612. Narrated Umm Sulaim that she said, "O Allâh's Messenger! Anas is your servant, so please invoke for Allâh's Blessings for him." The Prophet صلى الله عليه وسلم said, "O Allâh! Increase his wealth and offspring and bless (for him) whatever You give him." (*Sahîh Al-Bukhâri, Hadîth* No. 389, Vol. 8)

١٦١٢ - **حَدِيثُ** أَنَسٍ. عَنْ أُمِّ سُلَيْمٍ. قَالَتْ: يَا رَسُولَ اللهِ! أَنَسٌ خَادِمُكَ، ادْعُ اللهَ لَهُ. قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».

1613. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم confided to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me (about that secret) but I did not tell her. (*Sahîh Al-Bukhâri, Hadîth* No. 304, Vol. 8)

١٦١٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ. قَالَ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ. وَلَقَدْ سَأَلَتْنِي أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ.

CHAPTER 33. The virtues of 'Abdullâh bin Salâm رضى الله عنه .

(٣٣) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللهِ بْنِ سَلَامٍ رَضِيَ اللهُ تَعَالَى عَنْهُ

1614. Narrated Sa'd bin Abî Waqqâs رضى الله عنهما : I have never heard the Prophet صلى الله عليه وسلم saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullâh bin Salâm. The following Verse was revealed concerning him: "...And a witness from among the children of Israêl (Abdullâh bin Salâm رضى الله عنه) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)],..." (V.46:10) (*Sahîh Al-Bukhâri, Hadîth* No. 157, Vol. 5)

١٦١٤ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لأَحَدٍ يَمْشِي عَلَى الأَرْضِ: «إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ» إِلاَّ لِعَبْدِ اللهِ بْنِ سَلَامٍ. قَالَ: وَفِيهِ نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ﴾ الآيَة.

1615. Narrated Qais bin 'Ubâd: While I was sitting in the mosque of Al-Madîna, there entered a man ('Abdullâh bin Salâm رضى الله عنه) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He offered a two *Rak'a* light *Salât* (prayer) and then left. I followed him and said, "When you entered the mosque, the people said, 'He is one of the people of Paradise.' " He said, "By Allâh, one ought not say what he does not know; and I will tell you why. In the life-time of the Prophet صلى الله عليه وسلم I had a dream which I narrated to him. I saw as if I were in a garden." He then described its

١٦١٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ سَلَامٍ. عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ، فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثَرُ الْخُشُوعِ. فَقَالُوا: هٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. فَصَلَّى رَكْعَتَيْنِ، تَجَوَّزَ فِيهِمَا، ثُمَّ خَرَجَ. وَتَبِعْتُهُ، فَقُلْتُ: إِنَّكَ حِينَ دَخَلْتَ الْمَسْجِدَ، قَالُوا: هٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. قَالَ: وَاللهِ! مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ مَا لاَ يَعْلَمُ. وَسَأُحَدِّثُكَ لِمَ ذَاكَ؟ رَأَيْتُ رُؤْيَا عَلَى

extension and greenery. He added: “In its center there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, ‘I can’t.’ Then a servant came to me and lifted me by my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold and I was told to hold it tightly, and then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet صلى الله عليه وسلم, who said, ‘The garden is Islâm, and the hand-hold is the Most Trustworthy Hand-Hold. So you will remain as a Muslim till you die.’ ” The narrator added: “The man was ‘Abdullâh bin Salâm رضى الله عنه”. (*Sahîh Al-Bukhâri, Hadîth* No. 158, Vol. 5)

عَهْدِ النَّبِيِّ ﷺ، فَقَصَصْتُهَا عَلَيْهِ. وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ (ذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا) وَسْطَهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الأَرْضِ وَأَعْلاَهُ فِي السَّمَاءِ. فِي أَعْلاَهُ عُرْوَةٌ، فَقِيلَ لَهُ: ارْقَهْ. قُلْتُ: لاَ أَسْتَطِيعُ. فَأَتَانِي مِنْصَفٌ فَرَفَعَ ثِيَابِي مِنْ خَلْفِي. فَرَقِيتُ، حَتَّى كُنْتُ فِي أَعْلاَهَا. فَأَخَذْتُ بِالْعُرْوَةِ. فَقِيلَ لَهُ: اسْتَمْسِكْ. فَاسْتَيْقَظْتُ، وَإِنَّهَا لَفِي يَدِي. فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ، فَقَالَ: «تِلْكَ الرَّوْضَةُ الإِسْلاَمُ، وَذَلِكَ الْعَمُودُ عَمُودُ الإِسْلاَمِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَىٰ. فَأَنْتَ عَلَى الإِسْلاَمِ حَتَّى تَمُوتَ» وَذَاكَ الرَّجُلُ عَبْدُ اللهِ بْنُ سَلاَمٍ.

CHAPTER 34. The virtues of Hassân bin Thâbit رضى الله عنه.

(٣٤) بَابُ: فَضَائِلِ حَسَّانَ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ

1616. Narrated Sa‘îd bin Al-Musaiyab رضى الله عنه: ‘Umar came to the mosque while Hassân was reciting a poem. (‘Umar disapproved of that). On that Hassân said,“I used to recite poetry in this very mosque in the presence of one (i.e. the Prophet صلى الله عليه وسلم) who was better than you.” Then he turned towards Abû Huraira and said (to him),

١٦١٦ - **حَدِيثُ** حَسَّانِ بْنِ ثَابِتٍ. عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ، فَقَالَ: كُنْتُ أُنْشِدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ. ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ: أَنْشُدُكَ بِاللهِ! أَسَمِعْتَ رَسُولَ

"I ask you by Allâh, did you hear Allâh's Messenger صلى الله عليه وسلم saying (to me), 'Retort on my behalf. O Allâh! Support him (i.e. Hassân) with the *Rûh-ul-Qudus* (Holy Spirit)?' " Abû Huraira said, "Yes." (*Sahîh Al-Bukhâri, Hadîth* No. 434, Vol. 4)

اللهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ! أَيِّدْهُ بِرُوحِ الْقُدُسِ؟» قَالَ: نَعَمْ.

1617. Narrated Al-Barâ' رضي الله عنه: The Prophet صلى الله عليه وسلم said to Hassân, "Lampoon them (i.e. the pagans) and Jibrael (Gabriel) is with you." (*Sahîh Al-Bukhâri, Hadîth* No. 435, Vol. 4)

١٦١٧ - حديث الْبَرَاءِ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَّانَ: «اهْجُهُمْ أَوْ هَاجِهِمْ وَجِبْرِيلُ مَعَكَ»..

1618. Narrated 'Urwa: I started abusing Hassân in front of 'Âisha, whereupon she said, "Don't abuse him, for he used to defend the Prophet صلى الله عليه وسلم (with his poetry)." (*Sahîh Al-Bukhâri, Hadîth* No. 731-B, Vol. 4)

١٦١٨ - حديث عَائِشَةَ. عَنْ عُرْوَةَ، قَالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ، فَقَالَتْ: لاَ تَسُبَّهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنِ النَّبِيِّ ﷺ.

1619. Narrated Masrûq: We went to 'Âisha while Hassân bin Thâbit was with her reciting poetry to her from some of his poetic verses, saying, "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)."[1] 'Âisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allâh تعالى said: "...And as for him among them who had the greater share therein, his will be a great torment." (V.24:11) On that, 'Âisha said, "And what punishment is more than blinding?"[2] She added, "Hassân used to defend or say poetry on behalf of Allâh's Messenger صلى الله عليه وسلم (against the

١٦١٩ - حديث عَائِشَةَ. عَنْ مَسْرُوقٍ، قَالَ: دَخَلْنَا عَلَى عَائِشَةَ رضي الله عنها، وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ، يُنْشِدُهَا شِعْرًا، يُشَبِّبُ بِأَبْيَاتٍ لَهُ، وَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذَلِكَ. قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لِمَ تَأْذَنِي لَهُ أَنْ يَدْخُلَ عَلَيْكِ وَقَدْ قَالَ اللهُ تَعَالَى: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ

[1] (H.1619) Eating the flesh of other people means back-biting them.

[2] (H.1619) Hassân had become blind then.

infidels)" (*Sahîh Al-Bukhâri, Hadîth* No. 467, Vol. 5)

عَذَابٌ عَظِيمٌ﴾؟ فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى؟. قَالَتْ لَهُ: إِنَّهُ كَانَ يُنَافِحُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللهِ ﷺ.

1620. Narrated 'Âisha رضي الله عنها :Once Hassân bin Thâbit asked the permission of the Prophet صلى الله عليه وسلم to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet صلى الله عليه وسلم said, "What about the fact that I have common descent with them?" Hassân replied, "I shall take you out of them as a hair is taken out of dough." (*Sahîh Al-Bukhâri, Hadîth* No. 731-A, Vol.4)

١٦٢٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: اسْتَأْذَنَ حَسَّانُ النَّبِيَّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ. قَالَ: «كَيْفَ بِنَسَبِي؟» فَقَالَ حَسَّانُ: لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْعَجِينِ.

CHAPTER 35.The virtues of Abû Huraira Ad-Dûsi رضى الله عنه .

(٣٥) بَابٌ: مِنْ فَضَائِلِ أَبِي هُرَيْرَةَ الدَّوْسِيِّ رَضِيَ اللهُ عَنْهُ

1621. Narrated Al-'Araj رضى الله عنه : Abû Huraira رضى الله عنه said, "You people claim that Abû Huraira narrates many narrations of Allâh's Messenger صلى الله عليه وسلم . (Anyhow), with Allâh will be our appointment[1]. I was a poor man and used to stick to Allâh's Messenger صلى الله عليه وسلم contented with what will fill my stomach, and the *Muhâjirîn* (emigrants) used to be busy trading in the markets, and the *Ansâr* used to be busy looking after their properties. One day I heard Allâh's Messenger صلى الله عليه وسلم saying, 'Who will spread his *Ridâ'* (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over his body) in which case he will never forgot

١٦٢١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَلَى رَسُولِ اللهِ ﷺ. وَاللهُ الْمَوْعِدُ. إِنِّي كُنْتُ امْرَأً مِسْكِينًا، أَلْزَمُ رَسُولَ اللهِ ﷺ عَلَى مِلْءِ بَطْنِي وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ. وَكَانَتِ الأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أَمْوَالِهِمْ. فَشَهِدْتُ مِنْ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ. وَقَالَ: «مَنْ يَبْسُطْ رِدَاءَهُ حَتَّى أَقْضِيَ مَقَالَتِي، ثُمَّ يَقْبِضْهُ فَلَنْ يَنْسَىٰ شَيْئًا سَمِعَهُ مِنِّي» فَبَسَطْتُ بُرْدَةً

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[1] (H.1621) On the Day of Judgement we will know whether you are right or I.

كَانَتْ عَلَيَّ. فَوَالَّذِي بَعَثَهُ بِالْحَقِّ! مَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ.

anything he had heard from me.' So I spread my garment which I was wearing; and by Him Who sent Muhammad صلى الله عليه وسلم with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet صلى الله عليه وسلم)." (*Sahîh Al-Bukhâri, Hadîth* No. 452, Vol. 9)

(٣٦) بَابٌ: مِنْ فَضَائِلِ أَهْلِ بَدْرٍ رَضِيَ اللهُ عَنْهُمْ وَقِصَّةِ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ

CHAPTER 36.The virtues of the warriors of the Battle of Badr, and the story of Hâtib bin Abî Balta'a رضي الله عنهم .

١٦٢٢ - **حَدِيثُ** عَلِيٍّ رضي الله عنه،

قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ، أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ بْنَ الأَسْوَدِ. قَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً، وَمَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا» فَانْطَلَقْنَا، تَعَادَى بِنَا خَيْلُنَا. حَتَّى انْتَهَيْنَا إِلَى الرَّوْضَةِ. فَإِذَا نَحْنُ بِالظَّعِينَةِ. فَقُلْنَا: أَخْرِجِي الْكِتَابَ. فَقَالَتْ: مَا مَعِي مِنْ كِتَابٍ. فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا. فَأَتَيْنَا بِهِ رَسُولَ اللهِ ﷺ. فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ، إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «يَا حَاطِبُ! مَا هٰذَا؟» قَالَ: يَا رَسُولَ اللهِ! لاَ تَعْجَلْ عَلَيَّ. إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ، وَلَمْ أَكُنْ مِنْ

1622. Narrated 'Ubaidullâh bin Abî Rafi' رضي الله عنه : I heard 'Alî رضي الله عنه saying, "Allâh's Messenger صلى الله عليه وسلم sent me, Az-Zubair and Al-Miqdâd somewhere saying, 'Proceed till you reach Rawdat Khâkh. There you will find a lady with a letter. Take the letter from her.' So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'Either you take out the letter or else we will take off your clothes (to search for the letter).' So, she took it out of her braid. We brought the letter to Allâh's Messenger صلى الله عليه وسلم and it contained a statement from Hâtib bin Abî Balta'a to some of the Makka pagans informing them of some of the intentions of Allâh's Messenger صلى الله عليه وسلم . Then Allâh's Messenger صلى الله عليه وسلم said, 'O Hâtib! What is this?' Hâtib replied, 'O Allâh's Messenger! Don't hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makka who would protect their dependants and

أَنْفُسِهَا. وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ، لَهُمْ قَرَابَاتٌ بِمَكَّةَ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ؛ فَأَحْبَبْتُ، إِذ فَاتَنِي ذٰلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي. وَمَا فَعَلْتُ كُفْرًا وَلاَ ارْتِدَادًا، وَلاَ رِضًا بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ صَدَقَكُمْ» فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! دَعْنِي أَضْرِبْ عُنُقَ هٰذَا الْمُنَافِقِ. قَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ أَنْ يَكُونَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ».

property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependants. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to Islâm.' Allâh's Messenger صلى الله عليه وسلم said, 'Hâtib has told you the truth.' 'Umar said, 'O Allâh's Messenger! Allow me to chop off the head of this hypocrite.' Allâh's Messenger صلى الله عليه وسلم said, 'Hâtib participated in the battle of Badr, and, who knows, perhaps Allâh has already looked at the Badr warriors and said, 'Do whatever you like for I have forgiven you.' " (*Sahîh Al-Bukhâri, Hadîth* No. 251, Vol. 4)

(٣٨) بَابٌ: مِنْ فَضَائِلِ أَبِي مُوسَى وَأَبِي عَامِرٍ الْأَشْعَرِيَّيْنِ رَضِيَ اللهُ عَنْهُمَا

CHAPTER 38. The virtues of Abû Mûsa and Abî 'Âmir (Al-Ash'arîn رضى الله عنهما).

١٦٢٣ - **حَدِيثُ** أَبِي مُوسَىٰ رضي الله عنه، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلاَلٌ. فَأَتَى النَّبِيَّ ﷺ أَعْرَابِيٌّ، فَقَالَ: أَلاَ تُنْجِزُ لِي مَا وَعَدْتَنِي؟ فَقَالَ لَهُ: «أَبْشِرْ» فَقَالَ: قَدْ أَكْثَرْتَ عَلَيَّ مِنْ (أَبْشِرْ). فَأَقْبَلَ عَلَي أَبِي مُوسَىٰ وَبِلاَلٍ، كَهَيْئَةِ الْغَضْبَانِ، فَقَالَ: «رُدَّ

1623. Narrated Abû Mûsa رضى الله عنه : I was with the Prophet صلى الله عليه وسلم when he was encamping at Al-Ja'rana (a place) between Makka and Al-Madîna and Bilâl was with him. A bedouin came to the Prophet صلى الله عليه وسلم and said, "Won't you fulfil what you have promised me?" The Prophet صلى الله عليه وسلم said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me) 'Rejoice' too often." Then the Prophet صلى الله عليه وسلم turned to me (i.e.

Abû Mûsa) and Bilâl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilâl and I said, "We accept them." Then the Prophet صلى الله عليه وسلم asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her. (*Sahîh Al-Bukhâri, Hadîth* No. 617, Vol. 5)

الْبُشْرَى، فَاقْبَلاَ أَنْتُمَا» قَالاَ: قَبِلْنَا. ثُمَّ دَعَا بِقَدَحٍ، فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا» فَأَخَذَا الْقَدَحَ، فَفَعَلاَ. فَنَادَتْ أُمُّ سَلَمَةَ، مِنْ وَرَاءِ السِّتْرِ: أَنْ أَفْضِلاَ لأُمِّكُمَا. فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً.

1624. Narrated Abû Mûsa رضى الله عنه: When the Prophet صلى الله عليه وسلم had finished from the battle of Hunain, he sent Abû 'Âmir at the head of an army to Autâs. He (i.e. Abû 'Âmir) met (in a combat against) Duraid bin As-Simma and Duraid was killed and Allâh defeated his companions. The Prophet صلى الله عليه وسلم sent me with Abû 'Âmir. Abû 'Âmir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his assailant) saying, 'That is my killer (assailant) who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abû 'Âmir,

١٦٢٤ - **حديث** أَبِي مُوسَى رضي الله عنه، قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ، مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ. فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ. فَقُتِلَ دُرَيْدٌ، وَهَزَمَ اللهُ أَصْحَابَهُ. قَالَ أَبُو مُوسىٰ: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ. فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ. رَمَاهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ. فَانْتَهَيْتُ إِلَيْهِ، فَقُلْتُ: يَا عَمِّ! مَنْ رَمَاكَ؟ فَأَشَارَ إِلَي أَبِي مُوسىٰ؟، فَقَالَ: ذَاكَ قَاتِلِي الَّذِي رَمَانِي. فَقَصَدْتُ لَهُ فَلَحِقْتُهُ. فَلَمَّا رَآنِي وَلَّى. فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ: أَلاَ تَسْتَحِي؟ أَلاَ تَثْبُتُ؟ فَكَفَّ. فَاخْتَلَفْنَا ضَرْبَتَيْنِ بِالسَّيْفِ، فَقَتَلْتُهُ. ثُمَّ قُلْتُ

"Allâh has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet صلى الله عليه وسلم and request him to ask Allâh's Forgiveness for me." Abû 'Âmir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet صلى الله عليه وسلم at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet صلى الله عليه وسلم about our and Abû 'Âmir's news and that he (Abû 'Âmir) had said, "Tell him (The Prophet صلى الله عليه وسلم) to ask for Allâh's Forgiveness for me." The Prophet صلى الله عليه وسلم asked for water, performed ablution and then raised hands, saying, "O Allâh! Forgive 'Ubaid, Abû 'Âmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet صلى الله عليه وسلم then said, "O Allâh, make him (i.e. Abû 'Âmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allâh's Forgiveness for me?" (On that) the Prophet صلى الله عليه وسلم said, "O Allâh, forgive the sins of 'Abdullâh bin Qais (the name of Abû Mûsa Al-Ash'arî) and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection." [Abû Burda said, "One of the invocation was for Abû 'Âmir and the other was for Abû Mûsa (i.e. 'Abdullâh bin Qais)."] (*Sahîh Al-Bukhâri, Hadîth* No. 612, Vol. 5)

لأَبِي عَامِرٍ: قَتَلَ اللهُ صَاحِبَكَ. قَالَ: فَانْزِعْ هٰذَا السَّهْمَ فَنَزَعْتُهُ، فَنَزَا مِنْهُ الْمَاءُ. قَالَ: يَا ابْنَ أَخِي! أَقْرِىءِ النَّبِيَّ ﷺ السَّلاَمَ، وَقُلْ لَهُ: اسْتَغْفِرْ لِي. وَاسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، فَمَكُثَ يَسِيرًا، ثُمَّ مَاتَ. فَرَجَعْتُ، فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ، فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا، وَخَبَرِ أَبِي عَامِرٍ وَقَالَ: قُلْ لَهُ: اسْتَغْفِرْ لِي. فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ. فَقَالَ: «اللّٰهُمَّ! اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ» وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ. ثُمَّ قَالَ: «اللّٰهُمَّ! اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ» فَقُلْتُ: وَلِي فَاسْتَغْفِرْ. فَقَالَ: «اللّٰهُمَّ! اغْفِرْ لِعَبْدِ اللهِ بْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيمًا».

قَالَ أَبُو بُرْدَةَ (رَاوِي الْحَدِيثِ): إِحْدَاهُمَا لأَبِي عَامِرٍ، والأُخْرَى لأَبِي مُوسىٰ.

CHAPTER 39. The virtues of *Al-Ash'arîyîn* رضى الله عنهم .

(٣٩) بَابٌ: مِنْ فَضَائِلِ الْأَشْعَرِيِّينَ رَضِيَ اللهُ عَنْهُمْ

1625. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I recognise the voice of the group of *Al-Ash'arîyûn*, when they recite the Qur'ân, when they enter their homes at night, and I recognise their houses by (listening) to their voices when they are reciting the Qur'ân at night although I have not seen their houses when they stayed during the daytime. Amongst them is Hakîm who, on meeting the cavalry (or said) the enemy, used to say to them (i.e. the enemy): 'My companions order you to wait for them.' " (*Sahîh Al-Bukhâri, Hadîth* No. 539-B, Vol. 5)

١٦٢٥ - **حَدِيثُ** أَبِي مُوسىٰ. قَالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الْخَيْلَ (أَوْ قَالَ): الْعَدُوَّ، قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

1626. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When the people of Ash'arî tribe ran short of food during the holy battles, or the food of their families in Al-Madîna ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them." (*Sahîh Al-Bukhâri, Hadîth* No. 666, Vol. 3)

١٦٢٦ - **حَدِيثُ** أَبِي مُوسىٰ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ، فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ. فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

CHAPTER 41. The virtues of Ja'far bin Abî Tâlib and Asmâ' bint 'Umais and the people of their boat رضى الله عنهم .

(٤١) بَابٌ: مِنْ فَضَائِلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَسْمَاءَ بِنْتِ عُمَيْسٍ وَأَهْلِ سَفِينَتِهِمْ رَضِيَ اللهُ عَنْهُمْ

1627. Narrated Abû Mûsa رضى الله عنه : The news of the migration of the

١٦٢٧ - **حَدِيثُ** أَبِي مُوسىٰ وَأَسْمَاءَ

Prophet صلى الله عليه وسلم (from Makka to Al-Madîna) reached us while we were in Yemen. So we set out as *Muhâjirûn* (emigrants) towards him. We were (three), I and my two brothers. I was the youngest of them, and one of the two was Abû Burda, and the other, Abû Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abî Tâlib and stayed with him. Then we all came (to Al-Madîna) and met the Prophet صلى الله عليه وسلم at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have migrated before you." Asmâ' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet صلى الله عليه وسلم . She had migrated along with those other Muslims who migrated to Najâshi. 'Umar came to Hafsa while Asmâ' bint 'Umais was with her. 'Umar, on seeing Asmâ', said, "Who is this?" She said, "Asmâ' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asmâ' replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allâh's Messenger صلى الله عليه وسلم." On that Asmâ' became angry and said, "No, by Allâh, while you were with Allâh's Messenger صلى الله عليه وسلم who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allâh, and (then) for His Messenger (صلى الله عليه وسلم). By Allâh, I will

بِنْتِ عُمَيْسٍ. عَنْ أَبِي مُوسَىٰ رضي الله عنه، قَالَ: بَلَغَنَا مَخْرَجُ النَّبِيِّ ﷺ، وَنَحْنُ بِالْيَمَنِ. فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ، أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالآخَرُ أَبُو رُهْمٍ. فِي ثَلاَثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي. فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ، بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ. فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا. فَوَافَقْنَا النَّبِيَّ ﷺ، حِينَ افْتَتَحَ خَيْبَرَ. وَكَانَ أُنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا (يَعْنِي لأَهْلِ السَّفِينَةِ): سَبَقْنَاكُمْ بِالْهِجْرَةِ.

وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ، زَوْجِ النَّبِيِّ ﷺ، زَائِرَةً. وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ. فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءُ عِنْدَهَا. فَقَالَ عُمَرُ، حِينَ رَأَى أَسْمَاءَ: مَنْ هٰذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ: الْحَبَشِيَّةُ هٰذِهِ؟ الْبَحْرِيَّةُ هٰذِهِ؟ قَالَتْ أَسْمَاءُ: نَعَم. قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللهِ ﷺ، مِنْكُمْ. فَغَضِبَتْ، وَقَالَتْ: كَلاَّ. وَاللهِ! كُنْتُمْ مَعَ رَسُولِ اللهِ ﷺ، يُطْعِمُ جَائِعَكُمْ،

neither eat any food nor drink anything till I inform Allâh's Messenger صلى الله عليه وسلم of all that you have said. There we were harmed and frightened. I will mention this to the Prophet صلى الله عليه وسلم and will ask him (about it). By Allâh, I will not tell a lie or curtail your saying or add something to it." So when the Prophet صلى الله عليه وسلم came, she said, "O Allâh's Prophet! 'Umar has said so-and-so." He said (to Asmâ'), "What did you say to him?" Asmâ' said: "I told him so-and-so." The Prophet صلى الله عليه وسلم said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions has (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asmâ' later on said, "I saw Abû Mûsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet صلى الله عليه وسلم had said about them." Narrated Abû Budra: Asmâ' said, "I saw Abû Musa requesting me to repeat this narration again and again." (*Sahîh Al-Bukhâri, Hadîth* No. 539-A, Vol. 5)

وَيَعِظُ جَاهِلَكُمْ. وَكُنَّا فِي دَارٍ، (أَوْ) فِي أَرْضِ الْبُعَدَاءِ الْبُغَضَاءِ بِالْحَبَشَةِ. وَذٰلِكَ فِي اللهِ وَفِي رَسُولِهِ ﷺ. وَايْمُ اللهِ! لاَ أَطْعَمُ طَعَامًا، وَلاَ أَشْرَبُ شَرَابًا، حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللهِ ﷺ. وَنَحْنُ كُنَّا نُؤْذَى وَنَخَافُ، وَسَأَذْكُرُ ذٰلِكَ لِلنَّبِيِّ ﷺ، وَأَسْأَلُهُ. وَاللهِ! لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَيْهِ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ، قَالَتْ: يَا نَبِيَّ اللهِ! إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا. قَالَ: «فَمَا قُلْتِ لَهُ؟» قَالَتْ: قُلْتُ لَهُ كَذَا وَكَذَا. قَالَ: «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ. وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ. وَلَكُمْ أَنْتُمْ، أَهْلَ السَّفِينَةِ هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالاً، يَسْأَلُونِي عَنْ هٰذَا الْحَدِيثِ. مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ، وَلاَ أَعْظَمُ فِي أَنْفُسِهِمْ، مِمَّا قَالَ لَهُمُ النَّبِيُّ ﷺ.

قَالَ أَبُو بُرْدَةَ (رَاوِي الْحَدِيثِ): قَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ وَإِنَّهُ لَيَسْتَعِيدُ هٰذَا الْحَدِيثَ مِنِّي.

CHAPTER 43.The virtues of *Ansâr* رضى الله عنهم.

(٤٣) بَابٌ: مِنْ فَضَائِلِ الْأَنْصَارِ رَضِيَ اللهُ تَعَالَى عَنْهُمْ

1628. Narrated Jâbir رضى الله عنه : This Verse: "When two parties from among you were about to lose heart..." was revealed in our connection, i.e. Banî Salama and Banî Hâritha and I would not have liked that if it was not revealed, for Allâh said: "But Allâh was their *Walî* (Supporter and Protector)..." (V.3:122). (*Sahîh Al-Bukhâri, Hadîth* No. 381, Vol. 5)

١٦٢٨ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ فِينَا ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنكُمْ أَنْ تَفْشَلَا﴾ بَنِي سَلِمَةَ وَبَنِي حَارِثَةَ. وَمَا أُحِبُّ أَنَّهَا لَمْ تُنْزَلْ؛ وَاللهُ يَقُولُ: ﴿وَاللهُ وَلِيُّهُمَا﴾.

1629. Narrated Mûsa bin 'Uqba رضى الله عنه : 'Abdullâh bin Al-Fadl told me that Anas bin Mâlik رضى الله عنه said, "I was much grieved over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqam heard of my intense grief (over the killed *Ansâr*), he wrote a letter to me saying that he heard Allâh's Messenger صلى الله عليه وسلم saying, 'O Allâh! Forgive the *Ansâr* and the children of *Ansâr*.' " (*Sahîh Al-Bukhâri, Hadîth* No. 429, Vol. 6)

١٦٢٩ - **حَدِيثُ** زَيْدِ بْنِ أَرْقَمَ. عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَزِنْتُ عَلَى مَنْ أُصِيبَ بِالحَرَّةِ، فَكَتَبَ إِلَيَّ زَيْدُ بْنُ أَرْقَمَ، وَبَلَغَهُ شِدَّةُ حُزْنِي، يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ».

1630. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم saw the women and children (of the *Ansâr*) coming forward. (The subnarrator said, "I think that Anas said, 'They were returning from a wedding party.' ") The Prophet صلى الله عليه وسلم stood up and said thrice, "By Allâh! You are from the most beloved people to me." (*Sahîh Al-Bukhâri, Hadîth* No. 129, Vol. 5)

١٦٣٠ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: رَأَى النَّبِيُّ ﷺ النِّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ، مِنْ عُرُسٍ، فَقَامَ النَّبِيُّ ﷺ مُمْثِلاً، فَقَالَ: «اللَّهُمَّ! أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ» قَالَهَا ثَلَاثَ مِرَارٍ.

1631. Narrated Anas bin Mâlik رضى الله عنه: Once an *Ansâri* woman, accompanied by a son of her, came to Allâh's Messenger صلى الله عليه وسلم , Allâh's

١٦٣١ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: جَاءَتِ امْرَأَةٌ مِنَ

Messenger صلى الله عليه وسلم spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me." (*Sahîh Al-Bukhâri, Hadîth* No. 130, Vol. 5)

الأنْصَارِ إِلَى رَسُولِ اللهِ ﷺ وَمَعَهَا صَبِيٌّ لَهَا. فَكَلَّمَهَا رَسُولُ اللهِ ﷺ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ» مَرَّتَيْنِ.

1632. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The *Ansâr* are my near companions whom I confided my private secrets. People will go on increasing but the *Ansâr* will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them." (*Sahîh Al-Bukhâri, Hadîth* No. 145, Vol. 5)

١٦٣٢ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الأنْصَارُ كَرِشِي وَعَيْبَتِي. وَالنَّاسُ سَيَكْثُرُونَ. وَيَقِلُّونَ. فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ».

CHAPTER 44. The best among the families (houses) of *Ansâr*.

(٤٤) بَابٌ: فِي خَيْرِ دُورِ الْأَنْصَارِ رَضِيَ اللهُ عَنْهُمْ

1633. Narrated Abû Usaid رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The best of the *Ansâr's* families (homes) are those of Banû An-Najjâr and then (those of) Banû 'Abdul Ashhal, then (those of) Banû Al-Hârith bin Al-Khazraj and then (those of) Banû Sâ'ida; nevertheless, there is good in all the families (houses) of the *Ansâr*." On this, Sa'd (bin Ubâdah)[1] said, "I see that the Prophet صلى الله عليه وسلم has preferred some people to us." Somebody said (to him), "No, but he has given you superiority over many." (*Sahîh Al-Bukhâri, Hadîth* No. 133, Vol. 5)

١٦٣٣ - **حديث** أَبِي أُسَيْدٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُ دُورِ الأنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ خَزْرَجٍ، ثُمَّ بَنُو سَاعِدَةَ؛ وَفِي كُلِّ دُورِ الأنْصَارِ خَيْرٌ».

فَقَالَ سَعْدٌ: مَا أَرَى النَّبِيَّ ﷺ إِلاَّ قَدْ فَضَّلَ عَلَيْنَا. فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

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[1] (H.1633) Sa'd belonged to Banû Sâ'ida.

CHAPTER 45. The good one gains in the company of *Ansâr*.

(٤٥) بَابٌ: فِي حُسْنِ صُحْبَةِ الأَنْصَارِ رَضِيَ اللهُ عَنْهُمْ

1634. Narrated Anas رضي الله عنه : I was in the company of Jarîr bin 'Abdullâh in a journey and he used to serve me, though he was older than me. Jarîr said, "I saw the *Ansâr* doing a thing (i.e. showing deep respect and great reverence to the Prophet صلى الله عليه وسلم) for which I have vowed that whenever I meet any of them, I will serve him." (*Sahîh Al-Bukhâri, Hadîth* No. 138, Vol. 4)

١٦٣٤ - حَدِيثُ جَرِيرِ بْنِ عَبْدِ اللهِ. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: صَحِبْتُ جَرِيرَ بْنَ عَبْدِ اللهِ، فَكَانَ يَخْدُمُنِي وَهُوَ أَكْبَرُ مِنْ أَنَسٍ. قَالَ جَرِيرٌ: إِنِّي رَأَيْتُ الأَنْصَارَ يَصْنَعُونَ شَيْئًا، لاَ أَجِدُ أَحَدًا مِنْهُمْ إِلاَّ أَكْرَمْتُهُ.

CHAPTER 46. The Prophet's صلى الله عليه وسلم invocation for Allâh's Blessings for the tribes of Ghifâr and Aslam.

(٤٦) بَابٌ: دُعَاءِ النَّبِيِّ ﷺ لِغِفَارَ وَأَسْلَمَ

1635. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The tribe of Aslam Allâh saved them, and the tribe of Ghifâr Allâh forgave them!" (*Sahîh Al-Bukhâri, Hadîth* No. 717, Vol. 4)

١٦٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَسْلَمُ، سَالَمَهَا اللهُ! وَغِفَارُ، غَفَرَ اللهُ لَهَا!».

1636. Narrated 'Abdullâh (bin 'Umar رضي الله عنهما) : While Allâh's Messenger صلى الله عليه وسلم was on the pulpit, he said, "The tribe of Ghifâr, Allâh forgave them. And the tribe of Aslam, Allâh saved them. The tribe of 'Usaiya disobeyed Allâh and His Messenger." (*Sahîh Al-Bukhâri, Hadîth* No. 716, Vol. 4)

١٦٣٦ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللهِ ﷺ، قَالَ عَلَى الْمِنْبَرِ: «غِفَارُ، غَفَرَ اللهُ لَهَا! وَأَسْلَمُ، سَالَمَهَا اللهُ! وَعُصَيَّةُ، عَصَتِ اللهَ وَرَسُولَهُ».

CHAPTER 47.The virtues of the tribes of Ghifâr, Aslam, Juhaina,

(٤٧) بَابٌ: مِنْ فَضَائِلِ غِفَارَ وَأَسْلَمَ وَجُهَيْنَةَ وَأَشْجَعَ وَمُزَيْنَةَ وَتَمِيمٍ وَدَوْسٍ

Ashja', Muzaina, Tamîm, Dûs and Tayyi.

وَطَيِّئ

1637. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The tribe of Quraish, the *Ansâr*, the (people of the tribes of) Juhaina, Muzaina, Aslam, Ashja', and Ghifâr are my *Mawâli* (helpers etc.) and they have no *Maula* (protectors, helpers etc.) except Allâh and His Messenger." (*Sahîh Al-Bukhâri, Hadîth* No. 707, Vol. 4)

١٦٣٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قُرَيْشٌ وَالأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغِفَارُ، مَوَالِيَّ؛ لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ وَرَسُولِهِ».

1638. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "(The people of) Banî Aslam, Ghifâr and some people of Muzaina and Juhaina (or some people of Juhaina or Muzaina) are better with Allâh (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawâzin and Ghatafân." (*Sahîh Al-Bukhâri, Hadîth* No. 719-B, Vol. 4)

١٦٣٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْلَمُ وَغِفَارُ وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ (أَوْ قَالَ): شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللهِ (أَوْ قَالَ): يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازِنَ وَغَطَفَانَ».

1639. Narrated Abû Bakra رضى الله عنه: Al-Aqra' bin Hâbis said to the Prophet صلى الله عليه وسلم, "Nobody gave you the *Bai'a* (pledge) but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina." (Ibn Abî Ya'qûb is in doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet صلى الله عليه وسلم said, "Don't you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Banî Tamîm, Banî 'Âmir, Asad, and Ghatafân?" Somebody said, "They were unsuccessful and losers!" The Prophet صلى الله عليه وسلم said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)." (*Sahîh Al-Bukhâri, Hadîth* No. 719(A), Vol. 4)

١٦٣٩ - **حَدِيثُ** أَبِي بَكْرَةَ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ قَالَ لِلنَّبِيِّ ﷺ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ، مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ وَجُهَيْنَةَ. قَالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، خَابُوا وَخَسِرُوا؟» قَالَ: نَعَمْ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ لَخَيْرٌ مِنْهُمْ».

1640. Narrated Abû Huraira رضي الله عنه : Tufail bin 'Amr Ad-Daūsî and his companions came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! The people of the tribe of Daūs disobeyed and refused to follow you; so invoke Allâh against them." The people said, "The tribe of Daūs is ruined." The Prophet صلى الله عليه وسلم said, "O Allâh! Give guidance to the people of Daūs, and let them embrace Islâm." (*Sahîh Al-Bukhâri, Hadîth* No. 188, Vol. 4)

١٦٤٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَدِمَ طُفَيْلُ بْنُ عَمْرٍو الدَّوْسِيُّ، وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّ دَوْسًا عَصَتْ، وَأَبَتْ. فَادْعُ اللهَ عَلَيْهَا. فَقِيلَ: هَلَكَتْ دَوْسٌ. قَالَ: «اللَّهُمَّ! اهْدِ دَوْسًا وَأْتِ بِهِمْ».

1641. Narrated Abû Huraira رضي الله عنه : I have loved the people of the tribe of Banî Tamîm ever since I heard three things, Allâh's Messenger صلى الله عليه وسلم said about them. I heard him saying, "These people (of the tribe of Banî Tamîm) would stand firm against *Ad-Dajjâl*." When the *Sadaqât* (gifts of charity) from that tribe came, Allâh's Messenger صلى الله عليه وسلم said, "These are the *Sadaqât* of our folk." 'Âisha had a slave-girl from that tribe, and the Prophet صلى الله عليه وسلم said to 'Âisha, "Manumit her as she is a descendant of Ismâ'îl (Ishmael) عليه السلام (the Prophet)." (*Sahîh Al-Bukhâri, Hadîth* No. 719, Vol. 3)

١٦٤١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلَاثٍ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ فِيهِمْ. سَمِعْتُهُ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ» قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ. فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذِهِ صَدَقَاتُ قَوْمِنَا». وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ. فَقَالَ: «أَعْتِقِيهَا، فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ».

CHAPTER 48. The best among people.

(٤٨) بَابُ: خِيَارِ النَّاسِ

1642. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "You see that the people are (like) metals (of different natures). Those who were the best in the Pre-Islâmic Period of Ignorance, are also the best in Islâm if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate

١٦٤٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ رَسُولِ اللهِ ﷺ، قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ، إِذَا فَقِهُوا. وَتَجِدُونَ خَيْرَ النَّاسِ فِي هٰذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً. وَتَجِدُونَ شَرَّ

it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)." (*Sahîh Al-Bukhâri, Hadîth* No. 699, Vol. 4)

النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هٰؤُلاَءِ بِوَجْهٍ وَهٰؤُلاَءِ بِوَجْهٍ».

CHAPTER 49.The virtues of the women of the Quraish.

(٤٩) بَابٌ: مِنْ فَضَائِلِ نِسَاءِ قُرَيْشٍ

1643. Narrated Abû Hûraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abû Huraira added, "Maryam (Mary) the daughter of 'Imrân never rode a camel." (*Sahîh Al-Bukhâri, Hadîth* No. 643-B, Vol. 4)

١٦٤٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ. أَحْنَاهُ عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ» يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذٰلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ.

CHAPTER 50. Establishing a bond of brotherhood by Prophet صلى الله عليه وسلم between his companions.

(٥٠) بَابُ: مُؤَاخَاةِ النَّبِيِّ ﷺ بَيْنَ أَصْحَابِهِ رَضِيَ اللهُ تَعَالَى عَنْهُمْ

1644. Narrated 'Âsim : I asked Anas bin Mâlik (saying), "Have you been conveyed (or ever heard) that the Prophet صلى الله عليه وسلم said, 'There is no alliance in Islâm?' " He replied, "The Prophet صلى الله عليه وسلم made alliance between Qurasih and the *Ansâr* in my house." (*Sahîh Al-Bukhâri, Hadîth* No. 491, Vol. 3)

١٦٤٤ - **حَدِيثُ** أَنَسٍ رضي الله عنه، عَنْ عَاصِمٍ، قَالَ: قُلْتُ لأَنَسٍ رضي الله عنه: أَبَلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ حِلْفَ فِي الإِسْلاَمِ؟» فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

CHAPTER 52. The virtues of the companions of the Prophet صلى الله عليه وسلم and of those who are next to them, and then of those who are next to them.

(٥٢) بَابُ: فَضْلِ الصَّحَابَةِ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

1645. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said,

١٦٤٥ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ

"A time will come when groups of people will go for *Jihâd* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet صلى الله عليه وسلم ?' The answer will be, 'Yes.' Then they will be given victory (by Allâh). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet صلى الله عليه وسلم ?' It will be said, 'Yes,' and they will be given victory (by Allâh). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet صلى الله عليه وسلم ?' It will be said, 'Yes,'and they will be given victory (by Allâh)." (*Sahîh Al-Bukhâri, Hadîth* No. 146, Vol. 4)

رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ:
«يَأْتِي زَمَانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ،
فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ؟
فَيُقَالُ: نَعَمْ. فَيُفْتَحُ عَلَيْهِ. ثُمَّ يَأْتِي
زَمَانٌ فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ
أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ.
فَيُفْتَحُ. ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ: فِيكُمْ مَنْ
صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ ﷺ؟
فَيُقَالُ: نَعَم. فَيُفْتَحُ».

1646. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people of my century (generation) are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." [Ibrâhîm (a subnarrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allâh or by the Covenant of Allâh.' "[1]] (*Sahîh Al-Bukhâri, Hadîth* No. 820, Vol. 3)

١٦٤٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ
رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ:
«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ،
ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَجِيءُ أَقْوَامٌ
تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ
شَهَادَتَهُ».

1647. Narrated 'Imrân bin Husain رضى الله عنهما : "The Prophet صلى الله عليه وسلم said, "The best amongst you people are those

١٦٤٧ - **حَدِيثُ** عِمْرَانَ بْنِ حُصَيْنٍ
رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ:

[1] Ibrâhîm means that when they were still boys, their elders would beat them if they took oaths, so that they would not get accustomed to taking oaths on all occasions, even needlessly... (*Fath Al-Bârî,* V. 6, P. 189)

living in my century (generation), then those coming after them, and then those coming after [the second century (generation)].” ‘Imrân said, “I do not know whether the Prophet صلى الله عليه وسلم mentioned two or three century (generations) after your present century (generation). The Prophet صلى الله عليه وسلم added, “There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidence) without being asked to give witness, and will take vows but will not fulfil their vows, and fatness will appear among them.” (*Sahîh Al-Bukhâri, Hadîth* No. 819, Vol. 3)

«خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ عِمْرَانُ: لاَ أَدْرِي، أَذَكَرَ النَّبِيُّ ﷺ، بَعْدُ، قَرْنَيْنِ أَوْ ثَلاَثَةً. قَالَ النَّبِيُّ ﷺ: «إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلاَ يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

CHAPTER 53. The Prophet’s statement, “Nobody amongst those living at present will be living on the surface of the earth one hundred years after this day.”

(٥٣) بَابُ: قَوْلِهِ ﷺ: لَا تَأْتِي مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ

1648. Narrated ‘Abdullâh bin ‘Umar رضـى الله عنهما : Once the Prophet صلى الله عليه وسلم led us in the *‘Isha’* prayer during the last days of his life and after finishing it [the *Salât* (prayer) with *Taslîm*] he said, “Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” (*Sahîh Al-Bukhâri, Hadîth* No. 116, Vol. 1)

١٦٤٨ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ الْعِشَاءَ، فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ، فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هٰذِهِ؟ فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا، لاَ يَبْقَى، مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ، أَحَدٌ».

CHAPTER 54. Prohibition of abusing the companions of the Prophet صلى الله عليه وسلم .

(٥٤) بَابُ: تَحْرِيمِ سَبِّ الصَّحَابَةِ رَضِيَ اللهُ عَنْهُمْ

1649. Narrated Abû Sa‘îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Do not abuse my companions, for if any one of you spent gold equal to Uhud (mountain in Allâh’s Cause) it would not be equal to a *Mudd* (two third

١٦٤٩ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تَسُبُّوا أَصْحَابِي. فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ،

of a kilogram) or even a half *Mudd* spent by one of them."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 22, Vol. 5)

وَلاَ نَصِيفَهُ».

CHAPTER 59. The virtues of the people of Persia.

(٥٩) بَابُ: فَضْلِ فَارِسَ

1650. Narrated Abû Huraira رضي الله عنه : While we were sitting with the Prophet صلى الله عليه وسلم , *Sûrat Al-Jumu'ah* was revealed to him, and when the Verse, "And He (Allâh) has sent him (Prophet Muhammad صلى الله عليه وسلم) also to others among them (Muslims)..." (V.62: 3) was recited by the Prophet صلى الله عليه وسلم , I said, "Who are they O Allâh's Messenger?" The Prophet صلى الله عليه وسلم did not reply till I repeated my question thrice. At that time, Salmân Al-Fârsi was with us. So Allâh's Messenger صلى الله عليه وسلم put his hand on Salmân, saying, "If Faith were at (the place of) *Ath-Thuraiya* (pleiades, the highest star), even then (some men or man from) these people (i.e. Salmân's folk) would have taken it." (*Sahîh Al-Bukhâri, Hadîth* No. 420, Vol. 6)

١٦٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قَالَ: قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللهِ؟ فَلَمْ يُرَاجِعْهُ، حَتَّى سَأَلَ ثَلاَثًا. وَفِينَا سَلْمَانُ الْفَارِسِيُّ. وَضَعَ رَسُولُ اللهِ ﷺ، يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ (أَوْ) رَجُلٌ مِنْ هٰؤُلاَءِ».

CHAPTER 60.The Prophet's صلى الله عليه وسلم statement: "People are like camels, out of one hundred, you will not find a camel suitable to ride."

(٦٠) بَابُ: قَوْلِهِ ﷺ: النَّاسُ كَإِبِلٍ مِائَةٍ لاَ تَجِدُ فِيهَا رَاحِلَةً

1651. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride." (*Sahîh Al-Bukhâri, Hadîth* No. 505, Vol. 8)

١٦٥١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّمَا النَّاسُ كَالإِبِلِ الْمِائَةِ، لاَ تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

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[1] (H.1649) The Prophet's companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

45. THE BOOK OF KINDNESS, GOOD RELATIONS AND GOOD MANNERS

٤٥ - كِتَابُ الْبِرِّ وَالصِّلَةِ وَالآدَابِ

CHAPTER 1. To be good and dutiful to one's parents, and they deserve it.

(١) بَابُ: بِرِّ الْوَالِدَيْنِ وَأَنَّهُمَا أَحَقُّ بِهِ

1652. Narrated Abû Huraira رضى الله عنه: A man came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet صلى الله عليه وسلم said, "Your mother." The man said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man further said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your father." (*Sahîh Al-Bukhâri, Hadîth* No. 2, Vol. 8)

١٦٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ «ثُمَّ أَبُوكَ».

1653. Narrated 'Abdullâh bin 'Amr رضى الله عنهما: A man came to the Prophet صلى الله عليه وسلم asking his permission to take part in *Jihâd*. The Prophet صلى الله عليه وسلم asked him, "Are your parents alive?" He replied in the affirmative. The Prophet صلى الله عليه وسلم said to him, "Then exert yourself in their service." (*Sahîh Al-Bukhâri, Hadîth* No. 248, Vol. 4)

١٦٥٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَاسْتَأْذَنَهُ فِي الْجِهَادِ. فَقَالَ: «أَحَيٌّ وَالِدَاكَ؟» قَالَ: نَعَمْ. قَالَ: «فَفِيهِمَا فَجَاهِدْ».

CHAPTER 2. To give preference to parents as regards being dutiful to them, over one's offering *Nawâfil* (optional prayers etc.).

(٢) بَابُ: تَقْدِيمِ بِرِّ الْوَالِدَيْنِ عَلَى التَّطَوُّعِ بِالصَّلَاةِ وَغَيْرِهَا

1654. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three: (The first was) 'Iesa (Jesus), (the second child was): There was a man from Banî Isreal called Juraij. While he was offering *Salât* (prayer), his mother came and called him. He said (to himself), 'Shall I answer her or keep on

١٦٥٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَىٰ.

وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ: جُرَيْجٌ، كَانَ يُصَلِّي. جَاءَتْهُ أُمُّهُ

praying?'" (He continued his prayers and did not answer her.) His mother said, 'O Allâh! Do not let him die till he sees the faces of prostitues.' So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and offered herself to him to commit illegal sexual intercourse with her; and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story): A lady from Banî Isrâel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allâh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allâh! Do not make me like him.' The child then started sucking her breast again." Abû Huraira further said, "As if I were now looking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration)". "After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allâh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allâh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.' " (*Sahîh Al-Bukhâri, Hadîth* No. 645, Vol. 4)

فَدَعَتْهُ، فَقَالَ: أُجِيبُهَا أَوْ أُصَلِّي؟ فَقَالَتْ: اللَّهُمَّ! لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ الْمُومِسَاتِ. وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ. فَتَعَرَّضَتْ لَهُ امْرَأَةٌ، وَكَلَّمَتْهُ، فَأَبَىٰ. فَأَتَتْ رَاعِيًا، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلاَمًا. فَقَالَتْ: مِنْ جُرَيْجٍ. فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ، وَأَنْزَلُوهُ، وَسَبُّوهُ. فَتَوَضَّأَ وَصَلَّى. ثُمَّ أَتَى الْغُلاَمَ. فَقَالَ: مَنْ أَبُوكَ يَا غُلاَمُ؟ قَالَ: الرَّاعِي. قَالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ. قَالَ: لاَ. إِلاَّ مِنْ طِينٍ.

وَكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا، مِنْ بَنِي إِسْرَائِيلَ. فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذو شَارَةٍ. فَقَالَت: اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَهُ. فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ! لاَ تَجْعَلْنِي مِثْلَهُ. ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ».

قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ، يَمَصُّ إِصْبَعَهُ.

«ثُمَّ مُرَّ بِأَمَةٍ. فَقَالَتْ: اللَّهُمَّ! لاَ تَجْعَلِ ابْنِي مِثْلَ هٰذِهِ. فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا فَقَالَتْ: لِمَ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ. وَهٰذِهِ الأَمَةُ، يَقُولُونَ: سَرَقْتِ، زَنَيْتِ. وَلَمْ تَفْعَلْ».

CHAPTER 6. To keep good relations with one's kith and kin and prohibition of severing these relations.

(٦) بَابُ: صِلَةِ الرَّحِمِ وَتَحْرِيمِ قَطِيعَتِهَا

1655. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh created His creation, and when He had finished it, the womb got up and caught hold of Allâh whereupon Allâh said, 'What is the matter?' On that, it said, 'I seek refuge with You from *Al-Qatî'ah* (those who sever the ties of kith and kin).' On that Allâh said, 'Will you (be satisfied) if I bestow My favours on him who keeps your ties, and withhold My favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allâh said, 'That is for you.' " Abû Huraira added: "If you wish you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship...' " (V.47:22) (*Sahîh Al-Bukhâri, Hadîth* No. 354, Vol. 6)

١٦٥٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «خَلَقَ اللهُ الْخَلْقَ. فَلَمَّا فَرَغَ مِنْهُ، قَامَتِ الرَّحِمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمٰنِ، فَقَالَ لَهُ: مَهْ. قَالَتْ: هٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ: أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ! قَالَ: فَذَاكِ».

قَالَ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ **﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾**.

1656. Narrated Jubair bin Mut'im that he heard the Prophet صلى الله عليه وسلم saying, "*Qâti'* (the person who severs the bond of kinship) will not enter Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 13, Vol. 8)

١٦٥٦ - **حَدِيثُ** جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

1657. Narrated Anas bin Mâlik رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Whoever desires an expansion in his sustenance and age, should keep good relations with his kith and kin." (*Sahîh Al-Bukhâri, Hadîth* No. 281, Vol. 3)

١٦٥٧ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ، أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

CHAPTER 7. It is forbidden to be jealous of others or to hate others or to desert others (except for Allâh's sake).

(٧) بَابُ: النَّهْيِ عَنِ التَّحَاسُدِ وَالتَّبَاغُضِ وَالتَّدَابُرِ

1658. Narrated Anas bin Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

١٦٥٨ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي

"Do not hate one another, and do not be jealous of one another, and do not desert each other, and O Allâh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days." (*Sahîh Al-Bukhâri, Hadîth* No. 91, Vol. 8)

الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا. وَكُونُوا عِبَادَ اللهِ إِخْوَانًا. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

CHAPTER 8. It is prohibited for a Muslim to desert (not talk to) his brother Muslim for more than three days except for a legal excuse.

(٨) بَابُ: تَحْرِيمِ الْهَجْرِ فَوْقَ ثَلاَثٍ بِلَا عُذْرٍ شَرْعِيٍّ

1659. Narrated Abû Ayyûb Al-Ansâri رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "It is not lawful for a man to desert his brother Muslim for more than three nights.(It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first." (*Sahîh Al-Bukhâri, Hadîth* No. 100, Vol. 8)

١٦٥٩ - **حَدِيثُ** أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ. يَلْتَقِيَانِ، فَيُعْرِضُ هٰذَا، وَيُعْرِضُ هٰذَا. وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ».

CHAPTER 9. Prohibition of suspicions, spying, competing in fault-finding etc., and of practising *Najsh* etc.

(٩) بَابُ: تَحْرِيمِ الظَّنِّ وَالتَّجَسُّسِ وَالتَّنَافُسِ وَالتَّنَاجُشِ وَنَحْوِهَا

1660. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales, and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*[1], and do not be jealous of one another, and do not hate one another, and do not desert (stop talking to) one another. And O Allâh's worshippers! Be brothers!" (*Sahîh Al-Bukhâri, Hadîth* No. 92, Vol. 8)

١٦٦٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ. وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا. وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

[1] (H.1660) *Najsh* means to offer a high price for something in order to allure another customer who is interested in that thing.

CHAPTER 14. There is reward for a believer if he falls ill or is grieved etc. even if he is pricked with a thorn.

(١٤) بَابُ: ثَوَابِ الْمُؤْمِنِ فِيمَا يُصِيبُهُ مِنْ مَرَضٍ أَوْ حُزْنٍ أَوْ نَحْوِ ذَلِكَ حَتَّى الشَّوْكَةِ يُشَاكُهَا

1661. Narrated 'Âisha رضي الله عنها: I never saw anybody suffering so much from sickness as Allâh's Messenger صلى الله عليه وسلم. (*Sahîh Al-Bukhâri, Hadîth* No. 549, Vol. 7)

١٦٦١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللهِ ﷺ.

1662. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: I visited Allâh's Messenger صلى الله عليه وسلم while he was suffering from high fever. I said, "O Allâh's Messenger! You have high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allâh expiates his sins because of that, as a tree sheds its leaves." (*Sahîh Al-Bukhâri, Hadîth* No. 551, Vol. 7)

١٦٦٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا. قَالَ: «أَجَلْ. إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قُلْتُ: ذٰلِكَ أَنَّ لَكَ أَجْرَيْنِ. قَالَ: «أَجَلْ. ذٰلِكَ كَذٰلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

1663. Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "No calamity befalls a Muslim but that Allâh expiates some of his sins because of it, even if it were the prick he receives from a thorn." (*Sahîh Al-Bukhâri, Hadîth* No. 544, Vol. 7)

١٦٦٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ، إِلاَّ كَفَّرَ اللهُ بِهَا عَنْهُ. حَتَّى الشَّوْكَةِ يُشَاكُهَا».

1664. Narrated Abû Sa'îd Al-Khudrî and Abû Huraira رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim,

١٦٦٤ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلاَ

even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that." (*Sahîh Al-Bukhâri, Hadîth* No. 545, Vol. 7)

وَصَبٍ، وَلاَ هَمٍّ، وَلاَ حُزْنٍ، وَلاَ أَذًى، وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا؛ إِلاَّ كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ».

1665. Narrated 'Atâ bin Abî Rabâh رضي الله عنه : Ibn 'Abbâs رضي الله عنهما said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet صلى الله عليه وسلم and said, 'I get attacks of epilepsy and my body gets uncovered; please invoke Allâh for me.' The Prophet صلى الله عليه وسلم said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allâh for me that I may not become uncovered, so he (صلى الله عليه وسلم) invoked Allâh for her." (*Sahîh Al-Bukhâri, Hadîth* No. 555, Vol. 7)

١٦٦٥ - حَدِيثُ ابْنِ عَبَّاسٍ. عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى. قَالَ: هٰذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ، فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي. قَالَ: «إِنْ شِئْتِ، صَبَرْتِ؛ وَلَكِ الْجَنَّةُ. وَإِنْ شِئْتِ، دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ» فَقَالَتْ: أَصْبِرُ. فَقَالَتْ: إِنِّي أَتَكَشَّفُ: فَادْعُ اللهَ أَنْ لاَ أَتَكَشَّفَ. فَدَعَا لَهَا.

CHAPTER 15. Prohibition of *Az-Zulm* (oppressing others or one's ownself).

(١٥) بَابُ: تَحْرِيمِ الظُّلْمِ

1666. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "*Az-Zulm* (oppression) will be darkness on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 627, Vol. 3)

١٦٦٦ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما. عَنِ النَّبِيِّ ﷺ، قَالَ: «الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

1667. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfil his needs; whoever brought his brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of

١٦٦٧ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ، وَلاَ يُسْلِمُهُ. وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ

Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 622, Vol. 3)

كُرُبَاتِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

1668. Narrated Abû Mûsa : Allâh's Messenger صلى الله عليه وسلم said, "Allâh give respite to a *Zâlim* (polytheist, wrong-doer, oppressor etc.), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes (the population of) towns while they are doing wrong. Verily, His Seizure is painful, severe." (V.11:102) (*Sahîh Al-Bukhâri, Hadîth* No. 208, Vol. 6)

١٦٦٨ - **حَدِيث** أَبِي مُوسَىٰ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ» قَالَ: ثُمَّ قَرَأَ **﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾**.

CHAPTER 16. Help your brother (Muslim) whether he is oppressor or an oppressed one.

(١٦) بَابُ: نَصْرِ الأَخِ ظَالِمًا أَوْ مَظْلُومًا

1669. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : We were in a *Ghazwa* (Sufyân once said, in an army-unit) and a man from the emigrants kicked an *Ansâri* man (on the buttocks with his foot). The *Ansâri* man said, "O the *Ansâr*! (Help!)", and the emigrant said, "O the emigrants! (Help)". Allâh's Messenger صلى الله عليه وسلم heard that and said, "What is this call for, which is characteristic of the Period of Ignorance?" They said, "O Allâh's Messenger! A man from the emigrants kicked one of the *Ansâr*." Allâh's Messenger صلى الله عليه وسلم said, "Leave it (that call) as it is a detestable thing." 'Abdullâh bin Ubai heard that and said, "Have they (the emigrants) done so? By Allâh, when we return to Al-Madîna, surely, the more honourable will expel therefrom the meaner." When this statement reached the Prophet صلى الله عليه وسلم , 'Umar got up and said, "O Allâh's Messenger! Let

١٦٦٩ - **حَدِيث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما. قَالَ: كُنَّا فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ الأَنْصَارِيُّ: يَا لَلأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ! فَسَمِعَ ذَاكَ رَسُولُ اللهِ ﷺ، فَقَالَ: «مَا بَالُ دَعْوَى جَاهِلِيَّةٍ؟» قَالُوا: يَا رَسُولَ اللهِ! كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ». فَسَمِعَ بِذَلِكَ عَبْدُ اللهِ بْنُ أُبَيٍّ، فَقَالَ: فَعَلُوهَا؟ أَمَا وَاللهِ! لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ.

فَبَلَغَ النَّبِيَّ ﷺ. فَقَامَ عُمَرُ، فَقَالَ:

me chop off the head of this hypocrite ('Abdullâh bin Ubai)!" The Prophet صلى الله عليه وسلم said, "Leave him, lest the people say that Muhammad (صلى الله عليه وسلم) kills his companions." [The *Ansâr* were then more in number than the emigrants when the latter came to Al-Madîna, but later on the emigrants increased.] (*Sahîh Al-Bukhâri, Hadîth* No. 428, Vol. 6)

يَا رَسُولَ اللهِ! دَعْنِي أَضْرِبْ عُنُقَ هٰذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ. لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».

CHAPTER 17.Believers! As regards their being merciful, showing love, and being kind to one another.

(١٧) بَابٌ: تَرَاحُمِ الْمُؤْمِنِينَ وَتَعَاطُفِهِمْ وَتَعَاضُدِهِمْ

1670. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A faithful believer to a faithful believer is like the bricks of a wall, supporting and reinforcing each other." While (saying that) the Prophet صلى الله عليه وسلم clasped his hands, by interlacing his fingers. (*Sahîh Al-Bukhâri, Hadîth* No. 468, Vol. 1)

١٦٧٠ - **حَدِيثُ** أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ أَصَابِعَهُ.

1671. Narrated An-Nu'mân bin Bashîr رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "You see the believers as regard their being merciful among themselves, showing love among themselves and being kind among thesmselves, resembling one body, so that, if any part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it." (*Sahîh Al-Bukhâri, Hadîth* No. 40, Vol. 8)

١٦٧١ - **حَدِيثُ** النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ، وَتَوَادِّهِمْ، وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ. إِذَا اشْتَكَى عضْوًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى».

CHAPTER 22. To behave in a polite manner in order to save oneself from the dirty tongue or transgression of one another.

(٢٢) بَابٌ: مُدَارَاةِ مَنْ يُتَّقَى فُحْشُهُ

1672. Narrated 'Âisha رضي الله عنها :A man asked permission to enter upon Allâh's Messenger صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said, "Admit him. What an evil brother of his people, or a son of his people!" But when the man entered, the

١٦٧٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللهِ ﷺ، فَقَالَ: «ائْذَنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ، أَوِ ابْنُ الْعَشِيرَةِ» فَلَمَّا دَخَلَ،

Prophet صلى الله عليه وسلم spoke to him in a very polite manner. (And when that person left) I said, "O Allâh's Messenger! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet صلى الله عليه وسلم said, "O 'Âisha! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression." (*Sahîh Al-Bukhâri, Hadîth* No. 80, Vol. 8)

أَلاَنَ لَهُ الْكَلاَمَ. قُلْتُ: يَا رَسُولَ اللهِ! قُلْتَ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْكَلاَمَ! قَالَ: «أَيْ عَائِشَةُ! إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ (أَوْ وَدَعَهُ النَّاسُ) اتِّقَاءَ فُحْشِهِ».

CHAPTER 25. One cursed or abused etc. by Allâh's Messenger صلى الله عليه وسلم while he in fact deserved it not, then it will be a source of expiation of his sins and a reward and mercy for him.

(٢٥) بَابُ: مَنْ لَعَنَهُ النَّبِيُّ ﷺ أَوْ سَبَّهُ أَوْ دَعَا عَلَيْهِ وَلَيْسَ هُوَ أَهْلاً لِذَلِكَ، كَانَ لَهُ زَكَاةً وَأَجْرًا وَرَحْمَةً

1673. Narrated Abû Huraira رضي الله عنه, that he heard the Prophet صلى الله عليه وسلم saying, "O Allâh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 372, Vol. 8)

١٦٧٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «اللَّهُمَّ! فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ، يَوْمَ الْقِيَامَةِ».

CHAPTER 27. Prohibition of telling lies and the case in which telling of lies is permissible.

(٢٧) بَابُ: تَحْرِيمِ الْكَذِبِ وَبَيَانِ مَا يُبَاحُ مِنْهُ

1674. Narrated Umm Kulthûm bint 'Uqba رضي الله عنها that she heard Allâh's Messenger صلى الله عليه وسلم saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar." (*Sahîh Al-Bukhâri, Hadîth* No. 857, Vol. 3)

١٦٧٤ - **حَدِيثُ** أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ، أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ، يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا».

[1] (H.1673) This does not mean that the Prophet صلى الله عليه وسلم might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour, while his intention was honest.

CHAPTER 29. The badness of telling lies and the virtues and goodness of truth.

(٢٩) بَاب: قُبْحِ الْكَذِبِ وَحُسْنِ الصِّدْقِ وَفَضْلِهِ

1675. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Truthfulness leads to *Al-Birr* (righteousness) and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddîq* (truthful person). Falsehood leads to *Al-Fujûr* (wickedness, evil doing etc.), and *Al-Fujûr* leads to the (Hell)Fire, and a man may keep on telling lies till he is written before Allâh, a liar." (*Sahîh Al-Bukhâri, Hadîth* No. 116, Vol. 8)

١٦٧٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

CHAPTER 30. The superiority of controlling oneself at the time of anger, and with what the anger is abated.

(٣٠) بَاب: فَضْلِ مَنْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ وَبِأَيِّ شَيْءٍ يَذْهَبُ الْغَضَبُ

1676. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahîh Al-Bukhâri, Hadîth* No. 135, Vol. 8)

١٦٧٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

1677. Narrated Sulaimân bin Surad رضي الله عنه : Two men abused each other in front of the Prophet صلى الله عليه وسلم while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet صلى الله عليه وسلم said, "I know a word (sentence), if this man says it, the saying of which will cause him to relax. Only if he said, 'I seek refuge with Allâh from Satan, the outcast.'" So they said to that (furious) man, "Don't you hear what the Prophet صلى الله عليه وسلم is saying?" He said, "I am not mad." (*Sahîh Al-Bukhâri, Hadîth* No. 136, Vol. 8)

١٦٧٧ - **حَدِيثُ** سُلَيْمَانَ بْنِ صُرَدٍ. قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، وَنَحْنُ عِنْدَهُ جُلُوسٌ. وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ، مُغْضَبًا، قَدِ احْمَرَّ وَجْهُهُ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا، لَذَهَبَ عَنْهُ مَا يَجِدُ. لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلاَ تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ.

CHAPTER 32.It is forbidden to beat one over his face.

(٣٢) بَابُ: النَّهْيِ عَنْ ضَرْبِ الْوَجْهِ

1678. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If somebody fights (or beats somebody) then he should avoid (hitting) the face." (*Sahîh Al-Bukhâri, Hadîth* No. 734, Vol. 3)

١٦٧٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ، فَلْيَجْتَنِبِ الْوَجْهَ».

CHAPTER 34. Order for the one passing through a mosque or a market or a place of gathering with a weapon should (see that it does not harm people) hold the spearhead.

(٣٤) بَابُ: أَمْرِ مَنْ مَرَّ بِسِلَاحٍ فِي مَسْجِدٍ أَوْ سُوقٍ أَوْ غَيْرِهِمَا مِنَ الْمَوَاضِعِ الْجَامِعَةِ لِلنَّاسِ أَنْ يَمْسِكَ بِنِصَالِهَا

1679. Narrated 'Amr: I heard Jâbir bin 'Abdullâh رضي الله عنهما saying, "A man passed through the mosque carrying arrows. Allâh's Messenger صلى الله عليه وسلم said to him, 'Hold them (the arrows) by their heads.' " (*Sahîh Al-Bukhâri, Hadîth* No. 442, Vol. 1)

١٦٧٩ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ، وَمَعَهُ سِهَامٌ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا».

1680. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone of you passes through our mosque or through our market while carrying arrows, he should hold them by the (arrow) heads," or said, "...he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it." (*Sahîh Al-Bukhâri, Hadîth* No. 196, Vol. 9)

١٦٨٠ - **حَدِيثُ** أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا. أَوْ قَالَ فَلْيَقْبِضْ بِكَفِّهِ. أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ».

CHAPTER 35. Prohibition of pointing with a weapon towards a Muslim.

(٣٥) بَابُ: النَّهْيِ عَنِ الْإِشَارَةِ بِالسِّلَاحِ إِلَى مُسْلِمٍ

1681. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None of you should point out towards his Muslim brother with a weapon, for he

١٦٨١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يُشِيرُ أَحَدُكُمْ

does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)." (*Sahîh Al-Bukhâri, Hadîth* No. 193, Vol. 9)

عَلَى أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

CHAPTER 36. The superiority of removing harmful things from the way.

(٣٦) بَابُ: فَضْلِ إِزَالَةِ الأَذَى عَنِ الطَّرِيقِ

1682. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "While a man was going on his way, he saw a thorny branch and removed it from the way and Allâh تعالى became pleased by his action and forgave him for that." (*Sahîh Al-Bukhâri, Hadîth* No. 624, Vol. 1)

١٦٨٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ».

CHAPTER 37. Prohibition of tormenting cats or similar animals which do not harm.

(٣٧) بَابُ: تَحْرِيمِ تَعْذِيبِ الْهِرَّةِ وَنَحْوِهَا مِنَ الْحَيَوَانِ الَّذِي لَا يُؤْذِي

1683. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it; for she neither gave it food nor water as she had imprisoned it nor set it free to eat from the vermin of the earth." (*Sahîh Al-Bukhâri, Hadîth* No. 689, Vol. 4)

١٦٨٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ، سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ. لاَ هِيَ أَطْعَمَتْهَا، وَلاَ سَقَتْهَا، إِذْ حَبَسَتْهَا. وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

CHAPTER 42. To recommend one to be kind and benevolent to one's neighbour.

(٤٢) بَابُ: الْوَصِيَّةِ بِالْجَارِ وَالإِحْسَانِ إِلَيْهِ

1684. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم said, "Jibrael (Gabriel) continued to recommend me

١٦٨٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا زَالَ يُوصِينِي

about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs." (*Sahîh Al-Bukhâri, Hadîth* No. 43, Vol. 8)

جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

1685. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Jibrael (Gibrael) kept on recommending me about treating the neighbours in a kind and polite manner, so much so that I thought that he would order me to make them my heirs." (*Sahîh Al-Bukhâri, Hadîth* No. 44, Vol. 8)

١٦٨٥ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

CHAPTER 44. Preference of intercession in matters involving nothing illegal.

(٤٤) بَابُ: اسْتِحْبَابِ الشَّفَاعَةِ فِيمَا لَيْسَ بِحَرَامٍ

1686. Narrated Abû Mûsa رضي الله عنه: Whenever a beggar came to Allâh's Messenger, or he was asked for something, he would intercede (and say to his companions), "Help and recommend him and you will receive the reward for it; and Allâh will bring about what He will through His Prophet's صلى الله عليه وسلم tongue."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 512, Vol. 2)

١٦٨٦ - **حَدِيثُ** أَبِي مُوسَىٰ رضي الله عنه. قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا جَاءَهُ السَّائِلُ، أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ: «اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ، مَا شَاءَ».

CHAPTER 45. Preference of having righteous good companions and to keep away from evil companions.

(٤٥) بَابُ: اسْتِحْبَابِ مُجَالَسَةِ الصَّالِحِينَ وَمُجَانَبَةِ قُرَنَاءِ السُّوءِ

1687. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The

١٦٨٧ - **حَدِيثُ** أَبِي مُوسَىٰ رضي الله

[1] (H.1686) The Prophet صلى الله عليه وسلم urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something, or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet صلى الله عليه وسلم prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allâh and could not be changed in any circumstances.

example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or (at least) you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him." (*Sahîh Al-Bukhâri, Hadîth* No. 442, Vol. 7)

عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَثَلُ جَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ الْمِسْكِ، وَنَافِخِ الْكِيرِ؛ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً».

CHAPTER 46. The superiority of treating one's daughters with benevolence.

(٤٦) بَابُ: فَضْلِ الْإِحْسَانِ إِلَى الْبَنَاتِ

1688. Narrated 'Âisha رضي الله عنها : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet صلى الله عليه وسلم came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (*Sahîh Al-Bukhâri, Hadîth* No. 499, Vol. 2)

١٦٨٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: دَخَلَتِ امْرَأَةٌ، مَعَهَا ابْنَتَانِ لَهَا، تَسْأَلُ. فَلَمْ تَجِدْ عِنْدِي شَيْئًا، غَيْرَ تَمْرَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا. ثُمَّ قَامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ، عَلَيْنَا، فَأَخْبَرْتُهُ. فَقَالَ: «مَنِ ابْتُلِيَ مِنْ هٰذِهِ الْبَنَاتِ بِشَيْءٍ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ».

CHAPTER 47.The superiority of a person whose child dies and he faces the event with patience, hoping for Allâh's reward.

(٤٧) بَابُ: فَضْلِ مَنْ يَمُوتُ لَهُ وَلَدٌ فَيَحْتَسِبُهُ

1689. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "No Muslim whose three children died will go to the (Hell) Fire except for Allâh's oath (i.e. everyone has to pass over the bridge over the Hell-Fire)." (*Sahîh Al-Bukhâri, Hadîth* No. 342, Vol. 2)

١٦٨٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَمُوتُ لِمُسْلِمٍ ثَلاَثَةٌ مِنَ الْوَلَدِ، فَيَلِجَ النَّارَ، إِلاَّ تَحِلَّةَ الْقَسَمِ».

1690. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : A woman came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allâh has taught you." Allâh's Messenger صلى الله عليه وسلم said, "Gather on such and such a day at such and such a place." They gathered (on the appointed day and place) and Allâh's Messenger صلى الله عليه وسلم came to them and taught them of what Allâh had taught him. He then said, "No woman among you who has lost her three children (whose three children died before the age of puberty)[1], but that they will screen her from the (Hell) Fire." A woman among them said, "O Allâh's Messenger! If she lost two children?" She repeated her question twice, whereupon the Prophet صلى الله عليه وسلم said, "Even two, even two, even two!" (*Sahîh Al-Bukhâri, Hadîth* No. 413, Vol. 9

١٦٩٠ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ، تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللهُ. فَقَالَ: «اجْتَمِعْنَ فِي يَوْمِ كَذَا وَكَذَا، فِي مَكَانِ كَذَا وَكَذَا» فَاجْتَمَعْنَ. فَأَتَاهُنَّ رَسُولُ اللهِ ﷺ، فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ. ثُمَّ قَالَ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلاَثَةً، إِلاَّ كَانَ لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: يَا رَسُولَ اللهِ! اثْنَيْنِ؟ قَالَ: فَأَعَادَتْهَا مَرَّتَيْنِ. ثُمَّ قَالَ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ».

1691. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه as above (H.No. 1690) (the sub-narrators are different). Abû Huraira رضي الله عنه qualified the three children referred to in the above mentioned *Hadith* as not having reached the age of committing sins (i.e. age of puberty). (*Sahîh Al-Bukhâri, Hadîth* No. 102, Vol. 1)

١٦٩١ - **حَدِيثُ** أَبِي هُرَيْرَةَ. عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهٰذَا. وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، قَالَ: سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «ثَلاَثَةً لَمْ يَبْلُغُوا الْحِنْثَ».

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[1] **(H.1690) It is mentioned in an other narration that** Abû Huraira رضي الله عنه said: "Those children should be below the age of puberty." (*Sahîh Al-Bukhâri, Hadîth* No. 341, Vol.2).

CHAPTER 48. If Allâh loves a person, he makes the people love that person.

(٤٨) بَابٌ: إِذَا أَحَبَّ اللهُ عَبْدًا حَبَّبَهُ لِعِبَادِهِ

1692. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said,"If Allâh تعالى loves a person, He calls Jibrael (Gabriel), saying, 'Allâh loves so and so. O Jibrael love him.' So Jibrael would love him and then Jibrael would make an announcement in the Heavens: 'Allâh has loved so-and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (*Sahîh Al-Bukhâri, Hadîth* No. 577, Vol. 9)

١٦٩٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى، إِذَا أَحَبَّ عَبْدًا، نَادَى جِبْرِيلَ: إِنَّ اللهَ قَدْ أَحَبَّ فُلاَنًا، فَأَحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ: إِنَّ اللهَ قَدْ أَحَبَّ فُلاَنًا فَأَحِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الأَرْضِ».

CHAPTER 50. Every one will be with those whom he loves.

(٥٠) بَابٌ: الْمَرْءِ مَعَ مَنْ أَحَبَّ

1693. Narrated Anas bin Mâlik رضي الله عنه : A man asked the Prophet صلى الله عليه وسلم , "When will the Hour be established O Allâh's Messenger?" The Prophet صلى الله عليه وسلم said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Salât* (prayer) or *Saum* (fast) or *Sadaqa* (charity), but I love Allâh and His Messenger." The Prophet صلى الله عليه وسلم said, "You will be with those whom you love." (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 8)

١٦٩٣ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ؟ يَا رَسُولَ اللهِ! قَالَ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرِ صَلاَةٍ، وَلاَ صَوْمٍ، وَلاَ صَدَقَةٍ. وَلٰكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

1694. Narrated Abû Mûsa رضي الله عنه : It was said to the Prophet صلى الله عليه وسلم ,"A man may love some people but he cannot catch up with their good deeds?" The Prophet صلى الله عليه وسلم said, "Everyone will be with those whom he loves." (*Sahîh Al-Bukhâri, Hadîth* No. 191, Vol. 8)

١٦٩٤ - حَدِيثُ أَبِي مُوسىٰ، قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ الْقَوْمَ، وَلَمَّا يلْحَقْ بِهِمْ. قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

46. THE BOOK OF *AL-QADAR* (Divine Preordainment)

٤٦ - كِتَابُ الْقَدَرِ

CHAPTER 1. The way a human being is created in the womb of a mother and the writing of his provision (livelihood), his (date of) death, his deeds, and whether he will be blessed or wretched.

(١) بَابُ: كَيْفِيَّةِ خَلْقِ الآدَمِي فِي بَطْنِ أُمِّهِ وَكِتَابَةِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقَاوَتِهِ وَسَعَادَتِهِ

1695. Narrated 'Abdullâh (bin Mas'ûd) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم , the true and truly inspired said, "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 430, Vol. 4)

١٦٩٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا. ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ. ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يَنْفَخُ فِيهِ الرُّوحَ. فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ».

1696. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "At

١٦٩٦ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، عَنِ

النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكًا، يَقُولُ: يَا رَبِّ! نُطْفَةٌ. يَا رَبِّ! عَلَقَةٌ. يَا رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ، قَالَ: أَذَكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالأَجَلُ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ».

(every) womb Allâh عزوجل appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot, O Lord! A little lump of flesh.' Then if Allâh wishes (to complete) its creation, the angel asks: '(O Lord) Will it be a male or a female, a wretched[1] or a blessed[2] and how much will his provision be? And what will his age be? So all that is written while the child is still in the mother's womb." (*Sahîh Al-Bukhâri, Hadîth* No. 315, Vol. 1)

١٦٩٧ - **حَدِيثُ** عَلِيٍّ رضي الله عنه، قَالَ: كُنَّا فِي جَنَازَةٍ، فِي بَقِيعِ الْغَرْقَدِ. فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ. ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَ شَقِيَّةً أَوْ سَعِيدَةً» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَفَلا نَتَّكِلُ عَلَى كِتَابِنَا، وَنَدَعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنَّا مَنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ

1697. Narrated 'Alî رضي الله عنه : We were accompanying a funeral procession in Baqî'al-Gharqad. The Prophet صلى الله عليه وسلم came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, nor any person created, but has a place assigned for him in Paradise or in Hell and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allâh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet صلى الله عليه وسلم said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses: "As for him who gives (in

[1] (H.1696) Wretched (in the Hereafter) i.e. he will choose the way which will lead him to the Hell-fire.

[2] (H.1696) Blessed (in the Hereafter) i.e. he will choose the way which will lead him to the Paradise.

الشَّقَاوَةِ» ثُمَّ قَرَأَ ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ الآيَة.

charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Husna* [(the best) i.e. either *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) or a reward from Allâh i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise]. We will make smooth for him the path of ease (goodness)." (V.92:5-7) (*Sahîh Al-Bukhâri, Hadîth* No. 444, Vol. 2)

١٦٩٨ - **حَدِيثُ** عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَيُعْرَفُ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ» قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ لِمَا يُسِّرَ لَهُ».

1698. Narrated 'Imrân bin Husain رضي الله عنهما : A man said, "O Allâh's Messenger! Can the people of Paradise be known (differentiated) from the people of the Fire?" The Prophet صلى الله عليه وسلم replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet صلى الله عليه وسلم said, "Everyone will do the deeds for which he has been created to do, or he will do those deeds which will be made easy for him to do" (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). (*Sahîh Al-Bukhâri, Hadîth* No. 595, Vol. 8)

١٦٩٩ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

1699. Narrated Sahl bin Sa'd As-Sâ'dî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising the deeds of the people of (Hell) Fire, while in fact he is from the people of Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 147, Vol. 4)

CHAPTER 2.The arguments of Âdam and Mûsa (Moses) عليه السلام

(٢) بَابُ: حِجَاجِ آدَمَ وَمُوسَى عَلَيْهِمَا السَّلَامُ

1700. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Adam and Mûsa (Moses) argued with each other. Mûsa said to Adam: "O Adam! You are our father who disappointed us and turned us out of Paradise." Then Adam said to him, "O Mûsa! Allâh favoured you with His talk (talked to you directly) and He Wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allâh had preordained for me forty years before my creation?" So Adam confuted Mûsa." The Prophet repeated the statement three times. (*Sahîh Al-Bukhâri, Hadîth* No. 611, Vol. 8)

١٧٠٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: يَا آدَمُ! أَنْتَ أَبُونَا، خَيَّبْتَنَا، وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ. قَالَ لَهُ آدَمُ: يَا مُوسَىٰ! اصْطَفَاكَ اللهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَىٰ» ثَلَاثًا.

CHAPTER 5. Allâh has preordained for Adam's son his share of adultery etc.

(٥) بَابُ: قُدِّرَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَا وَغَيْرِهِ

1701. Narrated Ibn 'Abbâs رضى الله عنهما: I have not seen a thing resembling *Lamam* (minor sins) than what Abû Huraira رضى الله عنه narrated from the Prophet صلى الله عليه وسلم who said, "Allâh has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it." (*Sahîh Al-Bukhâri, Hadîth* No. 260, Vol. 8)

١٧٠١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا. أَدْرَكَ ذٰلِكَ، لَا مَحَالَةَ. فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ. وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي. وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ وَيُكَذِّبُهُ».

CHAPTER 6. Every child is born with a true faith of Islâm (i.e.

(٦) بَابُ: مَعْنَى كُلِّ مَوْلُودٍ يُولَدُ عَلَى

worship none but Allâh Alone), and what is the decision about the (fate of) dead children of disbelievers and of Muslims.

الْفِطْرَةِ، وَحُكْمِ مَوْتِ أَطْفَالِ الْكُفَّارِ وَأَطْفَالِ الْمُسْلِمِينَ

1702. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Every child is born on *Fitrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone] but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it multilated?" Then Abû Huraira رضي الله عنه recited the Verses: Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illâh* (i.e. the Religion of Allâh — Islâmic Monotheism). That is the Straight Religion." (V.30:30) (*Sahîh Al-Bukhâri, Hadîth* No. 441, Vol. 2)

١٧٠٢ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ النَّبِيُّ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ. كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ. هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رضي الله عنه: **﴿فِطْرَةَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللهِ، ذَلِكَ الدِّينُ الْقَيِّمُ﴾**.

1703. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم was asked about the offspring of *Al-Mushrikûn*[1]; so he said, "Allâh knows what sort of deeds they would have done." (*Sahîh Al-Bukhâri, Hadîth* No. 466, Vol. 2)

١٧٠٣ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ، فَقَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

1704. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم was asked about the children of *Al-Mushrikûn*[1]. The Prophet صلى الله عليه وسلم replied, "Since Allâh created them, He knows what sort of deeds they would have done." (*Sahîh Al-Bukhâri, Hadîth* No. 465, Vol. 2)

١٧٠٤ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَوْلاَدِ الْمُشْرِكِينَ. فَقَالَ: «اللهُ، إِذْ خَلَقَهُمْ، أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

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[1] **(H.1703) & (H.1704)** ***Al-Mushrikûn:*** **polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad** صلى الله عليه وسلم.

47. THE BOOK OF KNOWLEDGE

٤٧ - كِتَابُ الْعِلْمِ

CHAPTER 1. It is forbidden to follow the "Not entirely clear" Verses of the Qur'ân, and to be cautious of those who follow them and to avoid differences about the Qur'ân.

(١) بَابُ: النَّهْيِ عَنِ اتِّبَاعِ مُتَشَابِهِ الْقُرْآنِ وَالتَّحْذِيرِ مِنْ مُتَّبِعِيهِ وَالنَّهْيِ عَنِ الْاخْتِلَافِ فِي الْقُرْآنِ

1705. Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم recited the Verse: "It is He Who has sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book, [and those are the Verses of *Al-Ahkâm* (commandments etc.), *Al-Farâ'id* (obligatory duties) and *Al-Hudûd* (legal laws for the punishment of theives, adulterers etc.)], and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth), they follow, that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials etc.) and seeking for its hidden meanings; but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (V.3:7) 'Âisha added: "Then Allâh's Messenger صلى الله عليه وسلم said, 'If you see those who follow thereof that is not entirely clear, then they are those whom Allâh has named [(as having deviation (from the Truth)]. So beware of them.' " (*Sahîh Al-Bukhâri, Hadîth* No. 70, Vol. 6)

١٧٠٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: تَلاَ رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ...﴾ إِلَى قَوْلِهِ ﴿أُولُو الأَلْبَابِ﴾.

قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ. فَاحْذَرُوهُمْ».

1706. Narrated Jundub: The Prophet صلى الله عليه وسلم **said, "Recite (and study) the Qur'ân as long as you agree about its**

١٧٠٦ - **حَدِيثُ** جُنْدُبٍ. قَالَ النَّبِيُّ ﷺ: «اقْرَؤُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ

interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)." (*Sahîh Al-Bukhâri, Hadîth* No. 581, Vol. 6)

قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ، فَقُومُوا عَنْهُ».

CHAPTER 2. (About) the most quarrelsome.

(٢) بَابٌ: فِي الْأَلَدِّ الْخَصِمِ

1707. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, "The most hated person to Allâh is the one who is most quarrelsome of the opponents." (*Sahîh Al-Bukhâri, Hadîth* No. 637, Vol. 3)

١٧٠٧ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ، الأَلَدُّ الْخَصِمُ».

CHAPTER 3. Following the traditions of the Jews and the Christians.

(٣) بَابٌ: اتِّبَاعِ سَنَنِ الْيَهُودِ وَالنَّصَارَى

1708. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of mastigure, you would follow them." We said, "O Allâh's Messenger! (Do you mean) the Jews and the Christians?" He said, "Whom else?" (*Sahîh Al-Bukhâri, Hadîth* No. 422, Vol. 9)

١٧٠٨ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ. عَنِ النَّبِيِّ ﷺ، قَالَ: «لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ. حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ» قُلْنَا: يَا رَسُولَ اللهِ! الْيَهُودَ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟».

CHAPTER 5. (Religious) knowledge will be lost and taken away by the death of (religious) learned men, and (religious) ignorance and *Al-Fitn* (trials and afflictions etc.) will appear in the last days of this world.

(٥) بَابٌ: رَفْعِ الْعِلْمِ وَقَبْضِهِ وَظُهُورِ الْجَهْلِ وَالْفِتَنِ فِي آخِرِ الزَّمَانِ

1709. Narrated Anas رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Amongst the portents of the Hour are (the following):

1. (Religious) knowledge will be taken away (by the death of religious learned men).

١٧٠٩ - **حَدِيثُ** أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا».

2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse."

(*Sahîh Al-Bukhâri, Hadîth* No. 80, Vol. 1)

1710. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *Al-Harj*, and *Al-Harj* means killing." (*Sahîh Al-Bukhâri, Hadîth* No. 185, Vol. 9)

١٧١٠ - **حَدِيثُ** أَبِي مُوسىٰ. قَالَ النَّبِيُّ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ. وَالْهَرْجُ الْقَتْلُ».

1711. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Time will pass rapidly[1], good deeds will decrease, miserliness will be thrown (in the hearts of the people), *Al-Fitn* (trials and afflictions etc.) will appear and there will be much *Al-Harj*." They asked, "Allâh's Messenger! What is *Al-Harj*?" He said, "Killing! Killing!" (*Sahîh Al-Bukhâri, Hadîth* No. 184, Vol 9)

١٧١١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: يَا رَسُولَ اللهِ! أَيُّمَ هُوَ؟ قَالَ: «الْقَتْلُ، الْقَتْلُ».

1712. Narrated 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the (religious) learned men, till when none of the (religious) learned men remains, people will take as their leaders ignorant persons who on being consulted will give their verdict without (religious) knowledge. So they will go astray and will lead the people astray." (*Sahîh Al-Bukhâri, Hadîth* No. 100, Vol. 1)

١٧١٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ. وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ. حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالاً، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

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[1] (H.1711) Because of indulging in the pleasures of the world and forgetting their duties towards Allâh.

48. THE BOOK OF *DHIKR* (Remembrance of Allâh), *AD-DU'Â* (Invocations), *AT-TAUBA* (Repentance to Allâh) AND *AL-ISTAGHFÂR* (Allâh's forgiveness)

٤٨ - كِتَابُ الذِّكْرِ وَالدُّعَاءِ وَالتَّوْبَةِ وَالاِسْتِغْفَارِ

CHAPTER 1. To exhort for the remembrance of Allâh.

(١) بَابُ: الْحَثِّ عَلَى ذِكْرِ اللهِ تَعَالَى

1713. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh says, 'I am just as My slave thinks. I am, (i.e. I am Able to do for him what he thinks, I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (*Sahîh Al-Bukhâri, Hadîth* No. 502, Vol. 9)

١٧١٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

CHAPTER 2. (About) the Names of Allâh and the superiority of one who counts them (believes in their meanings and acts accordingly).

(٢) بَابُ: فِي أَسْمَاءِ اللهِ تَعَالَى وَفَضْلِ مَنْ أَحْصَاهَا

1714. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise: And Allâh تعالى is *Witr* (One) and loves *Al-Witr* (i.e., odd numbers). (*Sahîh Al-Bukhâri, Hadîth* No. 894, Vol. 3, also see *Hadîth* No. 419, Vol.8)

١٧١٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ لِلهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلاَّ وَاحِدًا. مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ» وَزَادَ فِي رِوَايَةٍ أُخْرَى «وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ».

CHAPTER 3. To invoke Allâh with determination, and one should not say: "O Allâh, if you wish, give me."

(٣) بَابُ: الْعَزْمِ بِالدُّعَاءِ وَلَا يَقُلْ: إِنْ شِئْتَ

1715. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you appeal to Allâh for something, he should ask with determination and should not say: 'O Allâh, if You wish, give me,' for nobody can force Allâh تعالى to do something against His Will." (*Sahîh Al-Bukhâri, Hadîth* No. 350, Vol. 8)

١٧١٥ - **حَدِيثُ** أَنَسٍ رضى الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ، فَلْيَعْزِمِ الْمَسْأَلَةَ. وَلَا يَقُولَنَّ: اللَّهُمَّ! إِنْ شِئْتَ فَأَعْطِنِي. فَإِنَّهُ لَا مُسْتَكْرِهَ لَهُ».

1716. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "None of you should say: 'O Allâh, forgive me if You wish; O Allâh,be Merciful to me if You wish,' but he should always appeal to Allâh with determination, for nobody can force Allâh تعالى to do something against His Will." (*Sahîh Al-Bukhâri, Hadîth* No. 351, Vol. 8)

١٧١٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضى الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي. اللَّهُمَّ! ارْحَمْنِي، إِنْ شِئْتَ. لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرِهَ لَهُ».

CHAPTER 4. Dislikeness of wishing for death when one faces any trouble or difficulty.

(٤) بَابُ: كَرَاهَةِ تَمَنِّي الْمَوْتِ لِضُرٍّ نَزَلَ بِهِ

1717. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death then he should say, 'O Allâh! Let me live as long as life is bettter for me, and take my life if death is better for me.' " (*Sahîh Al-Bukhâri, Hadîth* No. 362, Vol. 8)

١٧١٧ - **حَدِيثُ** أَنَسٍ رضى الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ. فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا لِلْمَوْتِ، فَلْيَقُلْ: اللَّهُمَّ! أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي. وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

1718. Narrated Qais رضى الله عنه : I came to Khabbâb who had been branded with

١٧١٨ - **حَدِيثُ** خَبَّابٍ. عَنْ قَيْسٍ، قَالَ: أَتَيْتُ خَبَّابًا، وَقَدِ اكْتَوَى سَبْعًا

seven brands over his abdomen, and I heard him saying, "If the Prophet صلى الله عليه وسلم had not forbidden us to invoke (Allâh) for death, I would have invoked (Allâh) for it." (*Sahîh Al-Bukhâri, Hadîth* No. 361, Vol. 8)

فِي بَطْنِهِ. فَسَمِعْتُهُ يَقُولُ: لَوْلاَ أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ، لَدَعَوْتُ بِهِ.

CHAPTER 5. Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him.

(٥) بَابٌ: مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ

1719. Narrated 'Ubâda bin As-Sâmit رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him." (*Sahîh Al-Bukhâri, Hadîth* No. 514, Vol. 8)

١٧١٩ - **حَدِيثُ** عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ».

1720. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever loves the meeting with Allâh, Allâh (too), loves the meeting with him; and whoever hates the meeting with Allâh, Allâh (too) hates the meeting with him." (*Sahîh Al-Bukhâri, Hadîth* No. 515, Vol. 8)

١٧٢٠ - **حَدِيثُ** أَبِي مُوسىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ».

CHAPTER 6. The superiority of *Dhikr* (remembrance of Allâh تعالى) invocations, and to be nearest to Allâh.

(٦) بَابٌ: فَضْلِ الذِّكْرِ وَالدُّعَاءِ وَالتَّقَرُّبِ إِلَى اللهِ تَعَالَى

1721. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh تعالى says: 'I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I, too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span

١٧٢١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ

nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (*Sahîh Al-Bukhâri, Hadîth* No. 502, Vol. 9)

تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

CHAPTER 8. The superiority of gatherings in which Allâh is remembered.

(٨) بَابٌ: فَضْلِ مَجَالِسِ الذِّكْرِ

1722. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh has some angels who are on the lookout for those who remember (glorify the Praises of) Allâh. And when they find some people remembering, (glorifying the Praises of) Allâh, they call each other, saying, 'Come to the object of your pursuit.' " (He صلى الله عليه وسلم added), "Then the angels encircle them with their wings up to the nearest heaven to us (sky of the world)." (He added) "[After those people remembered (glorified the Praises of) Allâh, and the angels go back)], their Lord (Allâh عزوجل) asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhân Allâh, Allâhu Akbar, and Alhamdu-lillâh,* and they glorify you. Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblace to anything more often.' Allâh says (to the

١٧٢٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ للهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ. فَإِنْ وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ، تَنَادَوْا: هَلُمُّوا! إِلَى حَاجَتِكُمْ. قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ مِنْهُمْ. مَا يَقُولُ عِبَادِي؟ قَالُوا: يَقُولُونَ، يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللهِ! مَا رَأَوْكَ. قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللهِ! يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ

angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allâh says (to the angels), 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They did not see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it, with greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They did not see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witnesses that I have forgiven them.' " (Allâh's Messenger صلى الله عليه وسلم added,) "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'These are those people whose companions will not be reduced to misery.' " (*Sahîh Al-Bukhâri, Hadîth* No. 417, Vol. 8)

رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا، كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لاَ وَاللهِ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلاَئِكَةِ: فِيهِمْ فُلاَنٌ، لَيْسَ مِنْهُمْ. إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمُ الْجُلَسَاءُ، لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ».

CHAPTER 9. The superiority of the invocation: "O our Lord! Give us in this world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)

(٩) بَابُ: فَضْلِ الدُّعَاءِ بِاللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

1723. Narrated Anas رضي الله عنه : The most frequent invocation of the Prophet صلى الله عليه وسلم was: "O our Lord! Give us in this world that which is good and in the

١٧٢٣ - **حَدِيثُ** أَنَسٍ، قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ! رَبَّنَا!

Hereafter that which is good, and save us from the torment of the Fire." (V.2:201) (*Sahîh Al-Bukhâri, Hadîth* No. 398, Vol. 8)

آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ».

CHAPTER 10. The superiority of *Tahlîl* (Saying: *Lâ ilâha ill-Allâh*) *Tasbîh* (Saying: *Subhan Allâh*) and to invoke Allâh تعالى.

(١٠) بَابُ: فَضْلِ التَّهْلِيلِ وَالتَّسْبِيحِ وَالدُّعَاءِ

1724. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If one says one hundred times in one day: None has the right to be worshipped but Allâh, the Alone, Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)',[1] one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more[2] than that which he has done." (*Sahîh Al-Bukhâri, Hadîth* No. 514, Vol. 4)

١٧٢٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي كُلِّ يَوْمٍ، مِائَةَ مَرَّةٍ. كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ. وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ».

1725. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever says, *'Subhân Allâh wa Bihamdihî,'*[3] one-hundred times a day,

١٧٢٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، فِي يَوْمٍ

[1] (H.1724) The Arabic version of this prayer is as follows: *Lâ ilâha ill-Allâh, wahdahû lâ sharîka lahu lahul-mulku, lahul-hamdu, wa Huwa 'alâ kulli shai'in Qadîr.'*

[2] (H.1724) 'More' may mean here more times of recitation of this invocation or more good deeds of different nature.

[3] (H.1725) I deem Allâh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever in any respect, and I glorify His Praises (Glorified be Allâh, the Most Great! Glorified be Allâh and praised be He).

will be forgiven all his sins even if they were as much as the foam of the sea. (*Sahîh Al-Bukhâri, Hadîth* No. 414, Vol. 8)

مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

1726. Narrated Abû Ayyûb Al-Ansarî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever says, '*Lâ ilâha ill-Allâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr,*'[1] ten times will be as if he had manumitted one of Ismâ'îl's (Ishmael) descendants." (*Sahîh Al-Bukhâri, Hadîth* No. 413-B, Vol. 8)

١٧٢٦ - حَدِيثُ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ: «مَنْ قَالَ عَشْرًا: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ».

1727. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance (of deeds) and are very dear to the Beneficent (Allâh), and they are, '*Subhân Allâhi Al-Azîm* and *Subhân Allâhi wa bihamdihi.*[2]' " (*Sahîh Al-Bukhâri, Hadîth* No. 415, Vol. 8)

١٧٢٧ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ الْعَظِيمِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ».

CHAPTER 13. Preference of remembering Allâh تعالى in a low voice.

(١٣) بَابُ: اسْتِحْبَابِ خَفْضِ الصَّوْتِ بِالذِّكْرِ

1728. Narrated Abû Mûsa Al-Ash'arî رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم fought the battle of Khaibar, or said, when Allâh's Messenger صلى الله عليه وسلم went

١٧٢٨ - حَدِيثُ أَبِي مُوسَى الأَشْعَرِيِّ رضي الله عنه، قَالَ: لَمَّا غَزَا رَسُولُ اللهِ ﷺ خَيْبَرَ، أَوْ قَالَ: لَمَّا

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[1] (H.1726) None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the Praises, and He has the Power to do everything (Omnipotent).

[2] (H.1727) See the footnote of *Hadîth* No. 1725.

towards it, (whenever) the people (passed over a high place) overlooking a valley, they raised their voices saying, "*Allâhu Akbar! Allâhu Akbar!*" (Allâh is the Most Great). *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)." On that Allâh's Messenger صلى الله عليه وسلم said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer, Who is near and is with you." I was behind the riding animal of Allâh's Messenger صلى الله عليه وسلم and he heard me saying, "*Lâ hawla wala quwwata illa billâh*" (There is neither might, nor power but with Allâh)." On that he said to me, "O 'Abdullâh bin Qais!" I said, "*Labbaik*,[1] O Allâh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allâh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: *Lâ hawla wala quwwata illâ billâh* (there is neither might nor power but with Allâh)." (*Sahîh Al-Bukhâri, Hadîth* No. 516, Vol. 5)

تَوَجَّهَ رَسُولُ اللهِ ﷺ، أَشْرَفَ النَّاسُ عَلَى وَادٍ. فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ: اللهُ أَكْبَرُ! اللهُ أَكْبَرُ! لاَ إِلٰهَ إِلاَّ اللهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «ارْبَعُوا عَلَى أَنْفُسِكُمْ. إِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا. إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ» وَأَنَا خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ. فَسَمِعَنِي وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ. فَقَالَ لِي: «يَا عَبْدَ اللهِ بْنَ قَيْسٍ!» قُلْتُ: لَبَّيْكَ! رَسُولَ اللهِ! قَالَ: «أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» قُلْتُ: بَلَى! يَا رَسُولَ اللهِ! فَدَاكَ أَبِي وَأُمِّي. قَالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ».

1729. Narrated Abû Bakr As-Siddîq رضى الله عنه: I asked Allâh's Messenger صلى الله عليه وسلم to teach me an invocation so that I may invoke Allâh with it in my *Salât* (prayer). He told me to say, "*Allâhumma innî zalamtu nafsî zulman kathîran. Walâ yaghfirudh-dhunuba illâ anta faghfirlî maghfiratan min 'indika warhamni innaka antal-Ghafûr-ur-Rahîm* [O Allâh! I have done great *Zulm* (wrong) to myself and none except You forgives sins, so

١٧٢٩ - **حديث** أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه، أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «قُلِ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

[1] (H.1728) I am present to obey and to listen to you.

please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful]." (*Sahîh Al-Bukhâri, Hadîth* No. 796, Vol. 1)

1730. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : Abû Bakr As-Siddîq رضي الله عنه said to the Prophet صلى الله عليه وسلم , "O Allâh's Messenger! Teach me an invocation with which I may invoke Allâh in my *Salât* (prayer)." The Prophet صلى الله عليه وسلم said, "Say: 'O Allâh! I have done great *Zulm* (wrong) to myself, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful." (*Sahîh Al-Bukhâri, Hadîth* No. 485, Vol. 9)

١٧٣٠ - **حَدِيث** عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رضي الله عنه، قَالَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللهِ! عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «قُلِ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. فَاغْفِرْ لِي مِنْ عِنْدَكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

CHAPTER 14. To seek refuge with Allâh تعالى from the evil of *Fitn* (trials and afflictions) etc.

(١٤) بَابُ: التَّعَوُّذِ مِنْ شَرِّ الْفِتَنِ وَغَيْرِهَا

1731. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to say, "O Allâh ! I seek refuge with You from the *Fitnah* (trial and affliction etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, the punishment of the grave, the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allâh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masîh Ad-Dajjâl*, O Allâh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allâh ! I seek refuge with You

١٧٣١ - **حَدِيث** عَائِشَةَ رضي الله عنها. قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ. اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ! اغْسِلْ قَلْبِي بِمَاءِ الثَّلْجِ وَالْبَرَدِ. وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ

from laziness, sins, and from being in debt." (*Sahîh Al-Bukhâri, Hadîth* No. 388, Vol. 8)

وَالْمَغْرِبِ. اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْمَأْثَمِ، وَالْمَغْرَمِ».

CHAPTER 15. To seek refuge with Allâh from powerlessness, and laziness etc.

(١٥) بَابُ: التَّعَوُّذِ مِنَ الْعَجْزِ وَالْكَسَلِ وَغَيْرِهِ

1732. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Prophet صلى الله عليه وسلم used to say, "O Allâh! I seek refuge with You from weakness and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death." (*Sahîh Al-Bukhâri, Hadîth* No. 378, Vol. 8)

١٧٣٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ نَبِيُّ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

CHAPTER 16. To seek refuge with Allâh from being destined to an evil end, from being overtaken by destruction etc.

(١٦) بَابُ: فِي التَّعَوُّذِ مِنْ سُوءِ الْقَضَاءِ وَدَرْكِ الشَّقَاءِ وَغَيْرِهِ

1733. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqâ* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies." (*Sahîh Al-Bukhâri, Hadîth* No. 358, Vol. 8)

١٧٣٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ. كَانَ رَسُولُ اللهِ ﷺ، يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ.

CHAPTER 17. What to say while sleeping and going to bed.

(١٧) بَابُ: مَا يَقُولُ عِنْدَ النَّوْمِ وَأَخْذِ الْمَضْجَعِ

1734. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : The Prophet صلى الله عليه وسلم said to

١٧٣٤ - **حَدِيثُ** الْبَرَاءِ بْنِ عَازِبٍ.

me, "Whenever you go to bed, perform ablution like that for the *Salât* (prayer), lie on your right side and say, *Allâhumma inni aslamtu wajhî ilaika, wa fauwadtu 'amrî ilaika, wa alja'tu zahrî ilaika raghbatan wa rahbatan ilaika. Lâ malja' wala manja minka illâ ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa bi nabîyikal-ladhî arsalta* [O Allâh! I surrender to You, and entrust all my affairs to You and depend upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (The Qur'ân) which You have revealed and in Your Prophet صلى الله عليه وسلم (Muhammad صلى الله عليه وسلم) whom You have sent]. Then if you die on that very night, you would die with faith (i.e. on the religion of Islâm). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet صلى الله عليه وسلم and when I reached "*Allâhumma âmantu bikitabikal-ladhi anzalta* (O Allâh I believe in Your Book, which You have revealed)" I said, "*Wa-Rasûlika* (and your Messenger)," The Prophet صلى الله عليه وسلم said, "No, (but say): '*Wanabiyikal-ladhî arsalta* (Your Prophet whom You have sent) instead." (*Sahîh Al-Bukhâri, Hadîth* No. 247, Vol. 1)

قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ. ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ. ثُمَّ قُلِ: اللَّهُمَّ! إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ. وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ. رَغْبَةً وَرَهْبَةً إِلَيْكَ. لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ. اللَّهُمَّ! آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى الْفِطْرَةِ. وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ».

• قَالَ: فَرَدَدْتُهَا عَلَى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ «اللَّهُمَّ! آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ» قُلْتُ: وَرَسُولِكَ. قَالَ: «لاَ. وَنَبِيِّكَ الَّذِي أَرْسَلْتَ».

1735. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he

١٧٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ. فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ. ثُمَّ

should say: *'Bismika Rabbî wadu'tu janbî wa bika arfa'uhu, in amsakta nafsî farhamhâ wa in arsaltahâ fahfazhâ bimâ tahfazu bihi as-sâlihîn.'*[1] (*Sahîh Al-Bukhâri, Hadîth* No. 332, Vol. 8)

يَقُولُ: بِاسْمِكَ، رَبِّ! وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ. إِنْ أَمْسَكْتَ نَفْسِي، فَارْحَمْهَا. وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ».

CHAPTER 18. To seek refuge with Allâh from the evil of what one has done and from the evil of what one has not done.

(١٨) بَابُ: التَّعَوُّذِ مِنْ شَرِّ مَا عَمِلَ وَمِنْ شَرِّ مَا لَمْ يَعْمَلْ

1736. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your *'Izzat* (Honour, Power and Glory) *'Lâ ilâha illa Anta,* (none has the right to be worshipped but You) Who does not die while the jinns and the human beings die." (*Sahîh Al-Bukhâri, Hadîth* No. 480, Vol. 9)

١٧٣٦ - حَدِيثُ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ الَّذِي لاَ إِلٰهَ إِلاَّ أَنْتَ. الَّذِي لاَ يَمُوتُ، وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ».

1737. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم used to invoke Allâh with the following invocation: *Rabbî-ghfir-lî khati-ati wa jahlî wa isrâfî fi amrî kullihi, wa ma Anta a'lamu bihî minnî. Allâhumma ighfirlî khatâyâya wa 'amdî, wa jahlî wa hazlî, wa kullu dhâlika 'indî, Allâhumma ighfirlî mâ qaddamtû wa mâ akh-khartû wa mâ asrartu wâ ma a'lantu. Antal-muqaddimu wa Antal-mu'akh-khiru, wa Anta 'alâ kullî shai'in*

١٧٣٧ - حَدِيثُ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَدْعُو بِهٰذَا الدُّعَاءِ: «رَبِّ! اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي. وَإِسْرَافِي فِي أَمْرِي كُلِّهِ. وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ! اغْفِرْ لِي خَطَايَايَ وَعَمْدِي، وَجَهْلِي وَهَزْلِي، وَكُلُّ ذٰلِكَ عِنْدِي. اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ.

[1] (H.1735) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it, as You protect the righteous.

Qadîr.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 407, Vol. 8)

أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

1738. Narrated Abû Huraria رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم used to say, *"Lâ ilâha ill-Allâh wahdahu* (none has the right to be worshipped but Allâh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Ahzâb* (confederates) and there is nothing after Him." (*Sahîh Al-Bukhâri, Hadîth* No. 440, Vol. 5)

١٧٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه. أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَقُولُ: «لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ. أَعَزَّ جُنْدَهُ. وَنَصَرَ عَبْدَهُ. وَغَلَبَ الأَحْزَابَ وَحْدَهُ. فَلاَ شَيْءَ بَعْدَهُ».

CHAPTER 19. To recite *Subhan Allâh* in the morning and at the time of going to sleep.

(١٩) بَابُ: التَّسْبِيحِ أَوَّلَ النَّهَارِ وَعِنْدَ النَّوْمِ

1739. Narrated 'Alî رضي الله عنه : Fâtima عليها السلام complained of the suffering caused to her by the handmill. Some captives were brought to the Prophet صلى الله عليه وسلم . She came to him but did not find him at home. 'Âisha was present there to whom she told (of her desire for a servant). When the Prophet صلى الله عليه وسلم came. 'Âisha informed him about Fâtima's visit. 'Alî added: "So the Prophet صلى الله عليه وسلم came to us, while we had gone to our bed, I wanted to get up but the Prophet صلى الله عليه وسلم said, "Remain at your place." He sat down between us till I found the coolness of

١٧٣٩ - حَدِيثُ عَلِيٍّ، أَنَّ فَاطِمَةَ، عَلَيْهَا السَّلاَمُ، شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَا. فَأَتَى النَّبِيَّ ﷺ سَبْيٌ. فَانْطَلَقَتْ فَلَمْ تَجِدْهُ. فَوَجَدَتْ عَائِشَةَ، فَأَخْبَرَتْهَا. فَلَمَّا جَاءَ النَّبِيُّ ﷺ، أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ. فَجَاءَ النَّبِيُّ ﷺ، إِلَيْنَا، وَقَدْ أَخَذْنَا مَضَاجِعَنَا. فَذَهَبْتُ لأَقُومَ، فَقَالَ: «عَلَى مَكَانِكُمَا» فَقَعَدَ بَيْنَنَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي. وَقَالَ: «أَلاَ أُعَلِّمُكُمَا

[1] (H.1737) O my Lord! Forgive my sins and forgive my ignorance and also forgive all of my exceeding the limits (i.e. all my great sins) and what You know better than I. O Allâh! Forgive my mistakes, those done intentionally or out of my ignorance, (without) or with seriousness, and I confess that all such mistakes are done by me. O Allâh! Forgive my sins of the past and of the future, which I did openly or secretly. You are the One Who makes the things go ahead (or before), and You are the One Who delays them, and You are Omnipotent.

his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, *'Allâhu-Akbar'* thirty-four times, and *Subhân Allâh,* thirty-three times, and *'Alhamdu-lillâh'* thirty-three times, for that is better for you than a servant." (*Sahîh Al-Bukhâri, Hadîth* No. 55, Vol. 5)

خَيْرًا مِمَّا سَأَلْتُمَانِي؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا تُكَبِّرَا أَرْبَعًا وَثَلاَثِينَ، وَتُسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدَا ثَلاَثَةً وَثَلاَثِينَ. فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

CHAPTER 20. Preference of invoking Allâh at the time of the crowing of the cock.

(٢٠) بَابُ: اسْتِحْبَابِ الدُّعَاءِ عِنْدَ صِيَاحِ الدِّيكِ

1740. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "When you hear the crowing of a cock, ask for Allâh's Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates) that it has seen a Satan." (*Sahîh Al-Bukhâri, Hadîth* No. 522, Vol. 4)

١٧٤٠ - حَدِيثُ أَبِي هُرَيْرَةَ، رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ، فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ، فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا».

CHAPTER 21. Invocation at the time of distress.

(٢١) بَابُ: دُعَاءِ الْكَرْبِ

1741. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم used to invoke at the time of distress, saying "*Lâ ilâha illal lâhu al-'Azîm, al-Halîm, Lâ ilâha illallahu Rabbul-'asrshil-Azîm, Lâ ilâha illallâhu Rabbus-samâwati wa Rabbul-ardi, wa Rabbul-'arshil-Karîm.*"[1] (*Sahîh Al-Bukhâri, Hadîth* No. 357, Vol. 8)

١٧٤١ - حَدِيثُ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَقُولُ، عِنْدَ الْكَرْبِ: «لاَ إِلٰهَ إِلاَّ اللهُ، الْعَظِيمُ الْحَلِيمُ. لاَ إِلٰهَ إِلاَّ اللهُ، رَبُّ الْعَرْشِ الْعَظِيمِ. لاَ إِلٰهَ إِلاَّ اللهُ، رَبُّ

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[1] (H.1741) None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heaven and the Lord of the earth and the Lord of the Honourable Throne.

السَّمٰوَاتِ، وَرَبُّ الأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ».

CHAPTER 25. One's invocation is granted by Allâh if one does not show impatience (by saying), I invoked (Allâh), but my request has not been granted.

(٢٥) بَابُ: بَيَانِ أَنَّهُ يُسْتَجَابُ لِلدَّاعِي مَا لَمْ يَعْجَلْ فَيَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

1742. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The invocation of anyone of you is granted (by Allâh) if he does not show impatience (by saying, 'I invoked Allâh and my request has not been granted')." (*Sahîh Al-Bukhâri, Hadîth* No. 352, Vol. 8)

١٧٤٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ. يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

CHAPTER 26. The majority of the dwellers of Paradise are (will be) the poor and the majority of the dwellers of Hell are (will be) women, and about the *Fitnah* (trial and affliction etc.) caused by the women.

(٢٦) بَابُ: أَكْثَرُ أَهْلِ الْجَنَّةِ الْفُقَرَاءُ وَأَكْثَرُ أَهْلِ النَّارِ النِّسَاءُ وَبَيَانُ الْفِتْنَةِ بِالنِّسَاءِ

1743. Narrated Usâma رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts etc.) But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women." (*Sahîh Al-Bukhâri, Hadîth* No. 124, Vol. 7)

١٧٤٣ - **حَدِيثُ** أُسَامَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَكَانَ عَامَّةَ مَنْ دَخَلَهَا الْمَسَاكِينُ. وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ. غَيْرَ أَنَّ أَصْحَابَ النَّارِ، قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ».

1744. Narrated Usâma bin Zaid رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "After me I have not left any *Fitnah* (trial and

١٧٤٤ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا

affliction etc.) more harmful to men than (the *Fitnah* of) women." (*Sahîh Al-Bukhâri, Hadîth* No. 33, Vol. 7)

تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

CHAPTER 27. The tale of the three companions of the cave, and to ask Allâh for his help by mentioning one's good deeds which he did only for Allâh's sake.

(٢٧) بَاب: قِصَّةِ أَصْحَابِ الْغَارِ الثَّلاَثَةِ وَالتَّوَسُّلِ بِصَالِحِ الأَعْمَالِ

1745. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the entrance of the cave. They said to each other, 'Invoke Allâh with the best deed you have performed (so that Allâh might remove the rock)'. One of them said, 'O Allâh! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drank from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). This situation continued till it was dawn. O Allâh! If You regard that I did it only for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allâh ! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my

١٧٤٥ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «خَرَجَ ثَلاَثَةٌ يَمْشُونَ. فَأَصَابَهُمُ الْمَطَرُ. فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ. فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ. قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ! إِنِّي كَانَ لِي أَبَوَانِ، شَيْخَانِ كَبِيرَانِ. فَكُنْتُ أَخْرُجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَحْلُبُ. فَأَجِيءُ بِالْحِلاَبِ، فَآتِي بِهِ أَبَوَيَّ، فَيَشْرَبَانِ. ثُمَّ أَسْقِي الصِّبْيَةَ، وَأَهْلِي وَامْرَأَتِي. فَاحْتَبَسْتُ لَيْلَةً، فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ. قَالَ: فَكَرِهْتُ أَنْ أُوقِظَهُمَا، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ رِجْلَيَّ. فَلَمْ يَزَلْ ذٰلِكَ دَأْبِي وَدَأْبَهُمَا حَتَّى طَلَعَ الْفَجْرُ. اللَّهُمَّ! إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ عَنَّا فُرْجَةً، نَرَى مِنْهَا السَّمَاءَ. قَالَ: فَفُرِجَ عَنْهُمْ. وَقَالَ الآخَرُ:

اللَّهُمَّ! إِنْ كُنْتَ تَعْلَمُ أَنِّي كُنْتُ أُحِبُّ امْرَأَةً مِنْ بَنَاتِ عَمِّي، كَأَشَدِّ مَا يُحِبُّ الرَّجُلُ النِّسَاءَ. فَقَالَتْ: لاَ تَنَالُ ذٰلِكَ مِنْهَا، حَتَّى تُعْطِيَهَا مِائَةَ دِينَارٍ. فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُهَا. فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتِ: اتَّقِ اللهَ، وَلاَ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ. فَقُمْتُ، وَتَرَكْتُهَا. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ عَنَّا فُرْجَةً. قَالَ: فَفَرَجَ عَنْهُمُ الثُّلُثَيْنِ. وَقَالَ الآخَرُ: اللَّهُمَّ! إِنْ كُنْتَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَجِيرًا بِفَرَقٍ مِنْ ذُرَةٍ، فَأَعْطَيْتُهُ. وَأَبَى ذَاكَ أَنْ يَأْخُذَ فَعَمَدْتُ إِلَى ذٰلِكَ الْفَرَقِ، فَزَرَعْتُهُ. حَتَّى اشْتَرَيْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا. ثُمَّ جَاءَ، فَقَالَ: يَا عَبْدَ اللهِ! أَعْطِنِي حَقِّي. فَقُلْتُ: انْطَلِقْ إِلَى تِلْكَ الْبَقَرِ وَرَاعِيهَا، فَإِنَّهَا لَكَ. فَقَالَ: أَتَسْتَهْزِئُ بِي؟ قَالَ: فَقُلْتُ: مَا أَسْتَهْزِئُ بِكَ، وَلٰكِنَّهَا لَكَ. اللَّهُمَّ! إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا. فَكُشِفَ عَنْهُمْ».

desire fulfilled unless I paid her one-hundred *Dinâr* (gold pieces), So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allâh, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allâh! If You regard that I did it only for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allâh! No doubt You know that once I employed a worker for one *Faraq* (three *Sa'*) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his dues. I said to him: Go to those cows and the shepherd and take them for they are yours. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allâh! If You regard that I did it only for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave." (*Sahîh Al-Bukhâri, Hadîth* No. 418, Vol. 3)

49. THE BOOK OF *AT-TAUBA* (THE REPENTANCE)

٤٩ - كِتَابُ التَّوْبَةِ

CHAPTER 1. Exhortation for *At-Tauba* (the repentance) and to be pleased for it.

(١) بَابٌ: فِي الْحَضِّ عَلَى التَّوْبَةِ وَالْفَرَحِ بِهَا

1746. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh تعالى says: 'I am just as My slave thinks I am (i.e. I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (*Sahîh Al-Bukhâri, Hadîth* No. 502, Vol. 9)

١٧٤٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

1747. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh is more pleased with the repentance of His slave than a man who encamps at a place where his life is in jeopardy, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers exhausion from severe heat and thirst or what Allâh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him." (*Sahîh Al-Bukhâri, Hadîth* No. 320, Vol. 8)

١٧٤٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ، مِنْ رَجُلٍ نَزَلَ مَنْزِلاً، وَبِهِ مَهْلَكَةٌ، وَمَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَوَضَعَ رَأْسَهُ، فَنَامَ نَوْمَةً، فَاسْتَيْقَظَ، وَقَدْ ذَهَبَتْ رَاحِلَتُهُ. حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ، أَوْ مَا شَاءَ اللهُ، قَالَ: أَرْجِعُ إِلَى مَكَانِي. فَرَجَعَ، فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ».

1748. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh is more pleased with the repentance of His slave then anyone of you is pleased with finding his camel which he had lost in a desert." (*Sahîh Al-Bukhâri, Hadîth* No. 321, Vol. 8)

١٧٤٨ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ، سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلَاةٍ».

CHAPTER 4. The vastness of Allâh's Mercy and that it overtakes His Anger.

(٤) بَابٌ: فِي سَعَةِ رَحْمَةِ اللهِ تَعَالَى وَأَنَّهَا سَبَقَتْ غَضَبَهُ

1749. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.' " (*Sahîh Al-Bukhâri, Hadîth* No. 416, Vol. 4)

١٧٤٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا قَضَى اللهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ، فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي».

1750. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (*Sahîh Al-Bukhâri, Hadîth* No. 29, Vol. 8)

١٧٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ. فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا. وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا. فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ».

1751. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Some *Saby* (i.e. war prisoners, children and women only) were brought before the Prophet صلى الله عليه وسلم and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest

١٧٥١ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ: قَدِمَ عَلَى النَّبِيِّ ﷺ سَبْيٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحْلُبُ ثَدْيَهَا، تَسْقِي. إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا

and nursed it (she had lost her child but later she found him). The Prophet صلى الله عليه وسلم said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet صلى الله عليه وسلم then said, "Allâh is more Merciful to His slaves than this lady is to her son." (*Sahîh Al-Bukhâri, Hadîth* No. 28, Vol. 8)

وَأَرْضَعَتْهُ. فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَتَرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لاَ. وَهِيَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ. فَقَالَ: «للهُ أَرْحَمُ بِعِبَادِهِ، مِنْ هٰذِهِ بِوَلَدِهَا».

1752. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allâh, if Allâh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allâh ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allâh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well)'. So Allâh forgave him." (*Sahîh Al-Bukhâri, Hadîth* No. 597, Vol. 9)

١٧٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ: فَإِذَا مَاتَ، فَحَرِّقُوهُ، وَاذْرُوا نِصْفَهُ فِي الْبَرِّ، وَنِصْفَهُ فِي الْبَحْرِ. فَوَاللهِ لَئِنْ قَدَرَ اللهُ عَلَيْهِ، لَيُعَذِّبَنَّهُ عَذَابًا، لاَ يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ. فَأَمَرَ اللهُ الْبَحْرَ، فَجَمَعَ مَا فِيهِ. وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ. ثُمَّ قَالَ: لِمَ فَعَلْتَ؟ قَالَ: مِنْ خَشْيَتِكَ، وَأَنْتَ أَعْلَمُ. فَغَفَرَ لَهُ».

1753. Narrated Abû Sa'îd رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Amongst the people preceding your age, there was a man whom Allâh had given a lot of wealth. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His

١٧٥٣ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه. عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً كَانَ قَبْلَكُمْ رَغَسَهُ اللهُ مَالاً. فَقَالَ لِبَنِيهِ لَمَّا حُضِرَ: أَيَّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرَ أَبٍ. قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ. فَإِذَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُّونِي فِي يَوْمٍ

sons did accordingly, but Allâh gathered (his particles) and asked (him), 'What made you do so?' He replied, 'Fear of You.' So Allâh bestowed His Mercy upon him (forgave him)." (*Sahîh Al-Bukhâri, Hadîth* No. 684, Vol. 4)

عَاصِفٍ. فَفَعَلُوا. فَجَمَعَهُ اللهُ عَزَّ وَجَلَّ، فَقَالَ: مَا حَمَلَكَ؟ قَالَ: مَخَافَتُكَ. فَتَلَقَّاهُ بِرَحْمَتِهِ».

CHAPTER 5. The repentance is accepted (by Allâh تعالى) if one repents after committing sins, even if the sins and repentance is repeated.

(٥) بَابٌ: قَبُولِ التَّوْبَةِ مِنَ الذُّنُوبِ وَإِنْ تَكَرَّرَتِ الذُّنُوبُ وَالتَّوْبَةُ

1754. Narrated Abû Huraira رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me.,' and Allâh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sin).' Then he remains without committing another sin for a while and then commits another sin (for the third time) and says 'O my Lord, I have committed another sin, please forgive me,' and Allâh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven My slave (his sin), he can do whatever he likes."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 598, Vol. 9)

١٧٥٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَالَ: «إِنَّ عَبْدًا أَصَابَ ذَنْبًا، وَرُبَّمَا قَالَ: أَذْنَبَ ذَنْبًا. فَقَالَ: رَبِّ! أَذْنَبْتُ. وَرُبَّمَا قَالَ: أَصَبْتُ فَاغْفِرْ لِي. فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللهُ. ثُمَّ أَصَابَ ذَنْبًا، أَوْ أَذْنَبَ ذَنْبًا. فَقَالَ: رَبِّ! أَذْنَبْتُ، أَوْ أَصَبْتُ آخَرَ. فَاغْفِرْهُ. فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللهُ. ثُمَّ أَذْنَبَ ذَنْبًا. وَرُبَّمَا قَالَ: أَصَابَ ذَنْبًا. قَالَ: قَالَ: رَبِّ! أَصَبْتُ أَوْ أَذْنَبْتُ آخَرَ. فَاغْفِرْهُ لِي. فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟

[1] (H.1754) Allâh will forgive one's sins if one repents and does not commit the same sin again.

غَفَرْتُ لِعَبْدِي ثَلاَثًا. فَلْيَعْمَلْ مَا شَاءَ».

CHAPTER 6. Allâh's *Ghîra*[1] (self-respect or honour etc.) and the prohibition of shameful sins (illegal sexual intercourse etc.)

(٦) بَاب: غَيْرَةِ اللهِ تَعَالَى وَتَحْرِيمِ الْفَوَاحِشِ

1755. Narrated 'Amr from Abû Wâ'il رضى الله عنه : 'Abdullâh (bin Mas'ûd) said that the Prophet صلى الله عليه وسلم said, "None has more sense of *Ghîra* (honour, self-respect etc.) than Allâh, therefore He has prohibited shameful sins (illegal sexual intercourse etc.) whether committed openly or secretly. And none loves to be praised more than Allâh does, and for this reason He praises Himself." [I asked Abû *Wâ'il*, "Did you hear it from Abdullâh?" He said, "Yes." I said, "Did 'Abdullâh ascribe it to Allâh's Messenger صلى الله عليه وسلم ?" He said, "Yes."] *Sahîh Al-Bukhâri, Hadîth* No. 158, Vol. 6)

١٧٥٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ أَحَدَ أَغْيَرُ مِنَ اللهِ. وَلِذٰلِكَ حَرَّمَ الْفَوَاحِشَ، مَا ظَهَرَ مِنْهَا، وَمَا بَطَنَ. وَلاَ شَيْءَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ. وَلِذٰلِكَ مَدَحَ نَفْسَهُ».

1756. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has a sense of *Ghîra*, and Allâh's Sense of *Ghîra* (self-respect, honour etc.) is provoked when a believer does something which Allâh has prohibited." (*Sahîh Al-Bukhâri, Hadîth* No. 150, Vol. 7)

١٧٥٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنَّ اللهَ يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللهُ».

1757. Narrated Asmâ' رضى الله عنها : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There is nothing (none) having a greater sense of *Ghîra* (honour, self-respect etc.) than Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 149, Vol. 7)

١٧٥٧ - **حَدِيثُ** أَسْمَاءَ، أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ، يَقُولُ: «لاَ شَيْءَ أَغْيَرُ مِنَ اللهِ».

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[1] (Ch.6) *Ghîra:* See glossary.

CHAPTER 7. Allâh's Statement: "Verily, the good deeds remove the evil deeds (small sins)..." (V.11:114)

(٧) بَابُ: قَوْلِهِ تَعَالَى: إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

1758. Narrated Ibn Mas'ûd رضي الله عنه: A man kissed a woman (unlawfully) and then went to the Prophet صلى الله عليه وسلم and informed him. So Allâh revealed: "And perform *As-Salât* (*Iqâmat-as-Salât*)[1], at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)] Verily! The good deeds remove the evil deeds (small sins)..." (V.11:114) The man asked Allâh's Messenger صلى الله عليه وسلم — "Is this instruction for me only?" He said, "It is for all my followers (who encounter a similar situation)." (*Sahîh Al-Bukhâri, Hadîth* No. 504, Vol. 1)

١٧٥٨ - **حَدِيثُ** ابْنِ مَسْعُودٍ، أَنَّ رَجُلاً أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً. فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ. فَأَنْزَلَ اللهُ ﴿**أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ**﴾ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ! أَلِي هٰذَا؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ».

1759. Narrated Anas bin Mâlik رضي الله عنه: While I was with the Prophet صلى الله عليه وسلم a man came and said, "O Allâh's Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet صلى الله عليه وسلم did not ask him what he had done. Then the time for *As-Salât* (the prayer) became due and the man offered *Salât* (prayer) along with the Prophet صلى الله عليه وسلم, and when the Prophet صلى الله عليه وسلم had finished his *Salât*, the man again got up and said, "O Allâh's Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allâh's Laws." The Prophet صلى الله عليه وسلم said, "Haven't you offered *Salât* with us?" He said, "Yes." The Prophet صلى الله عليه وسلم said, "Allâh has forgiven your sin." or said, "... your

١٧٥٩ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَجَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ. قَالَ: وَلَمْ يَسْأَلْهُ عَنْهُ. قَالَ: وَحَضَرَتِ الصَّلَاةُ، فَصَلَّى مَعَ النَّبِيِّ ﷺ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ، قَامَ إِلَيْهِ الرَّجُلُ. فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْ فِيَّ كِتَابَ اللهِ. قَالَ: «أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «فَإِنَّ اللهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ (أَوْ قَالَ): حَدَّكَ».

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[1] (H.1758) *Iqâmat-as-Salât*: See glossary.

legally punishable sin." (*Sahîh Al-Bukhâri, Hadîth* No. 812, Vol. 8)

CHAPTER 8. The acceptance of *Tauba* (repentance) of a killer (murderer) even if he has committed large number of murders.

(٨) بَاب: قُبُولِ تَوْبَةِ الْقَاتِلِ وَإِنْ كَثُرَ قَتْلُهُ

1760. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There was a man from Banî Israel who had murdered ninety-nine persons. Then he set out asking [whether his *Tauba* (repentance) could be accepted or not]. He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such a village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarreled amongst themselves regarding him. Allâh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come from), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found one span closer to the village (he was going to). So he was forgiven." (*Sahîh Al-Bukhâri, Hadîth* No. 676, Vol. 4)

١٧٦٠ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه. عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ. فَأَتَى رَاهِبًا، فَسَأَلَهُ. فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ؟ قَالَ: لاَ. فَقَتَلَهُ. فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وَكَذَا. فَأَدْرَكَهُ الْمَوْتُ. فَنَاءَ بِصَدْرِهِ نَحْوَهَا. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ. فَأَوْحَى اللهُ إِلَى هٰذِهِ: أَنْ تَقَرَّبِي. وَأَوْحَى اللهُ إِلَى هٰذِهِ: أَنْ تَبَاعَدِي. وَقَالَ: قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هٰذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ».

1761. Narrated Safwân bin Muhriz Almâzinî: While I was walking with Ibn 'Umar رضي الله عنهما holding his hand, a man came in front of us and asked, "What have you heard from Allâh's

١٧٦١ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ، قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ ابْنِ عُمَرَ رضي

Messenger صلى الله عليه وسلم about *An-Najwa*?"[1] Ibn 'Umar said: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh will bring a believer near Him and shelter him with His Screen and ask him: 'Did you commit such and such sins?' He will say: 'Yes, my Lord. Allâh will keep on asking him till he confess all his sins and will think that he is ruined. Allâh will say: 'I did screen your sins in the world and so I forgive them for you today,' and then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) 'And the witnesses will say: These are the ones who lied against their Lord. No doubt! The Curse of Allâh is upon the *Zâlimûn* (polytheists, oppressors and the wrong-doers etc.)' " (V.11:18) (*Sahîh Al-Bukhâri, Hadîth* No. 621, Vol. 3)

الله عنهما، آخِذٌ بِيَدِهِ، إِذْ عَرَضَ رَجُلٌ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّ اللهَ يُدْنِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ: فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ. أَيْ رَبِّ! حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ. قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى كِتَابَ حَسَنَاتِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الأَشْهَادُ: هٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ».

CHAPTER 9. Narration about the repentance of Ka'b bin Mâlik and his two companions.

(٩) بَاب: حَدِيثِ تَوْبَةِ كَعْبِ بْنِ مَالِكٍ وَصَاحِبَيْهِ

1762. Narrated 'Abdullâh bin Ka'b bin Mâlik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mâlik narrating the story of (the *Ghazwa* of) Tabûk in which he failed to take part. Ka'b said: I did not remain behind Allâh's Messenger صلى الله عليه وسلم in any *Ghazwa* that he fought except the *Ghazwa* of Tabûk, and I failed to take part in the *Ghazwa* of Badr, but Allâh did not admonish anyone who had not

١٧٦٢ - **حَدِيثُ** كَعْبِ بْنِ مَالِكٍ. قَالَ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ، فِي غَزْوَةٍ غَزَاهَا، إِلَّا فِي غَزْوَةِ تَبُوكَ. غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا. إِنَّمَا خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ. حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ

[1] (H.1761) *An-Najwa* is confidential talk between Allâh and His devotee on the Day of Judgment. It is a favour from Allâh upon His devotee. This *Hadîth* explains the word clearly.

participated in it, for in fact, Allâh's Messenger صلى الله عليه وسلم had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allâh's Messenger صلى الله عليه وسلم when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e. *Al-'Aqaba* Pledge). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet صلى الله عليه وسلم in that *Ghazwa*. By Allâh, never had I two she-camels before, but I had then, at the time of this *Ghazwa*. Whenever Allâh's Messenger صلى الله عليه وسلم wanted to make a *Ghazwa*, he used to hide his intention by apparently referring to different *Ghazwa* till it was the time of that *Ghazwa* (of Tabûk) which Allâh's Messenger صلى الله عليه وسلم fought in severe heat, facing a long journey, deserts, and the great number of enemy. So, the Prophet صلى الله عليه وسلم announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwa*. So he informed them clearly of the destination he was going to. Allâh's Messenger صلى الله عليه وسلم was accompanied by a large number of Muslims who could not be listed in a book, namely, a register. Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh's Messenger صلى الله عليه وسلم, fought that *Ghazwa* at the time when the fruits had ripened and the shade looked pleasant.

اللهِ ﷺ، لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ. وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا.

كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلاَ أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ. وَاللهِ! مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ. وَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ، يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا. حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ. غَزَاهَا رَسُولُ اللهِ ﷺ، فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا، وَمَفَازًا، وَعَدُوًّا كَثِيرًا. فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ. فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ. وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ. وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ. (يُرِيدُ الدِّيوَانَ).

قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنْ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ. وَغَزَا رَسُولُ اللهِ ﷺ، تِلْكَ الْغَزْوَةَ، حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ. وَتَجَهَّزَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ. فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ. فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا. فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ. فَلَمْ

Allâh's Messenger صلى الله عليه وسلم and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done anything. I would say to myself, 'I can do that.' So, I kept on delaying it every now and then till the people got ready and Allâh's Messenger صلى الله عليه وسلم and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again the next morning I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take over them. I wish I had done so! But it was not preordained for me. So, after the departure of Allâh's Messenger صلى الله عليه وسلم, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me but the one accused of hypocrisy, or one of those weak men whom Allâh had excused. Allâh's Messenger صلى الله عليه وسلم did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said, 'What did Ka'b do?' A man from Banû Salama said, 'O Allâh's Messenger! He has been stopped by his two *Burda* (i.e. garments) and his looking at his own flanks with pride.' Then Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Messenger! We know nothing about him but good.'

يَزَلْ يَتَمَادَى بِي، حَتَّى اشْتَدَّ بِالنَّاسِ الْجِدُّ. فَأَصْبَحَ رَسُولُ اللهِ ﷺ، وَالْمُسْلِمُونَ مَعَهُ. وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا. فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ، ثُمَّ أَلْحَقُهُمْ. فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا، لأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا. ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا. فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا، وَتَفَارَطَ الْغَزْوُ. وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ. وَلَيْتَنِي فَعَلْتُ! فَلَمْ يُقَدَّرْ لِي ذَلِكَ. فَكُنْتُ، إِذَا خَرَجْتُ فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ، فَطُفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي لاَ أَرَى إِلاَّ رَجُلاً مَغْمُوصًا عَلَيْهِ النِّفَاقُ، أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفَاءِ. وَلَمْ يَذْكُرْنِي رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ. فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبٌ»؟ فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ! حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ فِي عِطْفِهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ. وَاللهِ! يَا رَسُولَ اللهِ! مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا. فَسَكَتَ رَسُولُ اللهِ ﷺ.

قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافِلاً، حَضَرَنِي هَمِّي.

Allâh's Messenger صلى الله عليه وسلم kept silent." Ka'b bin Mâlik added: "When I heard that he (i.e. the Prophet صلى الله عليه وسلم) was on his way back to Al-Madîna, my concern grew deep, and I began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of a wise member of my family in this matter. When it was said that Allâh's Messenger صلى الله عليه وسلم had nearly approached Al-Madîna, all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a lie. Then I decided firmly to speak the truth. So, Allâh's Messenger صلى الله عليه وسلم arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer a two-*Rak'a* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allâh's Messenger صلى الله عليه وسلم accepted the excuses they had expressed, took their *Bai'a* (pledge) asked for Allâh's Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allâh's Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have

وَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ، وَأَقُولُ: بِمَاذَا أَخْرُجُ مِنْ سَخَطِهِ غَدًا؟ وَاسْتَعَنْتُ عَلَى ذٰلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي. فَلَمَّا قِيلَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قَادِمًا، زَاحَ عَنِّي الْبَاطِلُ، وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَهُ. وَأَصْبَحَ رَسُولُ اللهِ ﷺ قَادِمًا. وَكَانَ، إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالْمَسْجِدِ، فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ. فَلَمَّا فَعَلَ ذٰلِكَ، جَاءَهُ الْمُخَلَّفُونَ، فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ، وَيَحْلِفُونَ لَهُ. وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلاً. فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلاَنِيَتَهُمْ، وَبَايَعَهُمْ، وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَى اللهِ. فَجِئْتُهُ. فَلَمَّا سَلَّمْتُ عَلَيْهِ، تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ. ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُ أَمْشِي، حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ. فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلَى. إِنِّي، وَاللهِ! لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ. وَلَقَدْ أُعْطِيتُ جَدَلاً. وَلٰكِنِّي، وَاللهِ! لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ، تَرْضَىٰ بِهِ عَنِّي، لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ. وَلَئِنْ حَدَّثْتُكَ

avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh's Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allâh's Messenger صلى الله عليه وسلم said, 'As regards this man, he has surely told the truth. So get up till Allâh decides your case.' I got up, and many men of Banû Salama followed me and said to me, 'By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuses to Allâh's Messenger صلى الله عليه وسلم as the others who did not join him, have offered. The supplication of Allâh's Messenger صلى الله عليه وسلم to Allâh to forgive you would have been sufficient for you.' By Allâh, they continued blaming me so much that I intended to return (to the Prophet صلى الله عليه وسلم) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I asked, "Who are they?" They replied, 'Murâra bin Ar-Rabî 'Al-'Amrî and Hilâl bin Umaiya Al-Wâqifî.' By that they mentioned to me two pious men who had attened the *Ghazwa* of Badr, and in whom there was an example for me. So I did not change my mind when they

حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ. لاَ. وَاللهِ! مَا كَانَ لِي مِنْ عُذْرٍ. وَاللهِ! مَا كُنْتُ قَطُّ أَقْوَى، وَلاَ أَيْسَرَ مِنِّي، حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا، فَقَدْ صَدَقَ. فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ» فَقُمْتُ. وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ، فَاتَّبَعُونِي فَقَالُوا لِي: وَاللهِ! مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هٰذَا. وَلَقَدْ عَجَزْتَ أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللهِ ﷺ بِمَا اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ. قَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللهِ ﷺ لَكَ. فَوَاللهِ! مَا زَالُوا يُؤَنِّبُونِي، حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفْسِي. ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قَالُوا: نَعَمْ. رَجُلاَنِ قَالاَ مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ. فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ. فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ. فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

وَنَهٰى رَسُولُ اللهِ ﷺ الْمُسْلِمِينَ عَنْ كَلاَمِنَا، أَيُّهَا الثَّلاَثَةُ، مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. فَاجْتَنَبَنَا النَّاسُ، وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ،

mentioned them (their names) to me. Allâh's Messenger صلى الله عليه وسلم forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwa*. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness (attend) *Salât* (prayer) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger صلى الله عليه وسلم and greet him while he was sitting in his gathering after *Salât*, and I would wonder whether the Prophet صلى الله عليه وسلم did move his lips in return to my greetings or not. Then I would offer my *Salât* near to him and look at him stealthily. When I was busy with my *Salât*, he would turn his face towards me, but when I turned my face to him he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings, I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger (صلى الله عليه وسلم)?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said,

فَمَا هِيَ الَّتِي أَعْرِفُ. فَلَبِثْنَا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً.

فَأَمَّا صَاحِبَايَ، فَاسْتَكَانَا، وَقَعَدَا فِي بُيُوتِهِمَا، يَبْكِيَانِ. وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ، وَأَجْلَدَهُمْ. فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِي أَحَدٌ. وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ. فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ عَلَيَّ، أَمْ لاَ؟ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ، فَأُسَارِقُهُ النَّظَرَ. فَإِذَا أَقْبَلْتُ عَلَى صَلاَتِي، أَقْبَلَ إِلَيَّ. وَإِذَا الْتَفَتُّ نَحْوَهُ، أَعْرَضَ عَنِّي. حَتَّى إِذَا طَالَ عَلَيَّ ذٰلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي، وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ. فَوَاللهِ! مَا رَدَّ عَلَيَّ السَّلاَمَ. فَقُلْتُ: يَا أَبَا قَتَادَةَ! أَنْشُدُكَ بِاللهِ! هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ؟ فَسَكَتَ. فَعُدْتُ لَهُ، فَنَشَدْتُهُ فَسَكَتَ. فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ.

قَالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ

'Allâh and His Messenger (صلى الله عليه وسلم) know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added: "While I was walking in the market of Al-Madîna, suddenly I saw a *Nabati* (i.e. a Christian farmer) from the *Nabâti* of Shâm who came to sell his grains in Al-Madîna, saying, 'Who will lead me to Ka'b bin Mâlik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written: 'To proceed, I have been informed that your friend (i.e. the Prophet صلى الله عليه وسلم) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allâh's Messenger صلى الله عليه وسلم and said, 'Allâh's Messenger صلى الله عليه وسلم orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet صلى الله عليه وسلم sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allâh gives His Verdict in this matter.'" Ka'b added: "The wife of Hilâl bin Umaiya came to Allâh's Messenger صلى الله عليه وسلم and said, 'O Allâh's Messenger! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He

الْمَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ ابْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ. حَتَّى إِذَا جَاءَنِي، دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ. فَإِذَا فِيهِ: أَمَّا بَعْدُ. فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ. وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ، وَلاَ مَضْيَعَةٍ. فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهٰذَا أَيْضًا مِنَ الْبَلاَءِ. فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا. حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ، إِذَا رَسُولُ اللهِ ﷺ يَأْتِينِي. فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ. فَقُلْتُ: أُطَلِّقُهَا؟ أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لاَ. بَلِ اعْتَزِلْهَا، وَلاَ تَقْرَبْهَا. وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ ذٰلِكَ. فَقُلْتُ لاِمْرَأَتِي: الْحَقِي بِأَهْلِكِ، فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ فِي هٰذَا الأَمْرِ.

قَالَ كَعْبٌ: فَجَاءَتِ امْرَأَةُ هِلاَلِ ابْنِ أُمَيَّةَ، رَسُولَ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ، لَيْسَ لَهُ خَادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «لاَ. وَلٰكِنْ لاَ يَقْرَبْكِ» قَالَتْ: إِنَّهُ، وَاللهِ! مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ. وَاللهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ

said, 'No, (you can serve him) but he should not come near you.' She said, 'By Allâh, he has no desire for anything. By Allâh he has never ceased weeping from the day his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allâh's Messenger صلى الله عليه وسلم to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him?' I said, 'By Allâh, I will not ask the permission of Allâh's Messenger صلى الله عليه وسلم regarding her, for I do not know what Allâh's Messenger صلى الله عليه وسلم would say if I asked him to permit her (to serve me) while I am a young man.' I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allâh's Messenger صلى الله عليه وسلم prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses, and while I was sitting in the condition which Allâh described (in the Qur'ân) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal'a calling with his loudest voice, 'O Ka'b bin Mâlik! Be happy (by receiving good tidings).' I fell down in prostration before Allâh, realizing that relief has come. Allâh's Messenger صلى الله عليه وسلم had announced the acceptance of our repentance by Allâh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banû Aslam

مِنْ أَمْرِهِ مَا كَانَ، إِلَى يَوْمِهِ هٰذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللهِ ﷺ فِي امْرَأَتِكَ، كَمَا أَذِنَ لامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ! فَقُلْتُ: وَاللهِ! لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ اللهِ ﷺ. وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللهِ ﷺ، إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ؟ فَلَبِثْتُ بَعْدَ ذٰلِكَ عَشْرَ لَيَالٍ، حَتَّى كَمَلَتْ لَنَا خَمْسُونَ لَيْلَةً، مِنْ حِينَ نَهٰى رَسُولُ اللهِ ﷺ عَنْ كَلاَمِنَا. فَلَمَّا صَلَّيْتُ صَلاَةَ الْفَجْرِ، صُبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا. فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللهُ، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ. سَمِعْتُ صَوْتَ صَارِخٍ، أَوْفَى عَلَى جَبَلِ سَلْعٍ، بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنَ مَالِكٍ! أَبْشِرْ. قَالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ. وَآذَنَ رَسُولُ اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا، حِينَ صَلَّى صَلاَةَ الْفَجْرِ. فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ، فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ. فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي

نَزَعْتُ لَهُ ثَوْبَيَّ، فَكَسَوْتُهُ إِيَّاهُمَا بِبُشْرَاهُ. وَاللهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ وَاسْتَعَرْتُ ثَوْبَيْنِ، فَلَبِسْتُهُمَا. وَانْطَلَقْتُ إِلَى رَسُولِ اللهِ ﷺ. فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يُهَنُّونِي بِالتَّوْبَةِ. يَقُولُونَ: لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ.

قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ. فَإِذَا رَسُولُ اللهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ. فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللهِ يُهَرْوِلُ، وَهَنَّانِي. وَاللهِ! مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرَهُ. وَلاَ أَنْسَاهَا لِطَلْحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللهِ ﷺ، قَالَ رَسُولُ اللهِ ﷺ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ» قَالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللهِ؟ أَمْ مِنْ عِنْدِ اللهِ؟ قَالَ: «لاَ. بَلْ مِنْ عِنْدِ اللهِ». وَكَانَ رَسُولُ اللهِ ﷺ، إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ. وَكُنَّا نَعْرِفُ ذٰلِكَ مِنْهُ. فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ، قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِ اللهِ. قَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ

came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allâh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allâh's Messenger صلى الله عليه وسلم. The people started receiving me in batches, congratulating me on Allâh's acceptance of my repentance, saying, 'We congratulate you on Allâh's Acceptance of your repentance.' " Ka'b further said: "When I entered the mosque, I saw Allâh's Messenger صلى الله عليه وسلم sitting with the people around him. Talha bin 'Ubaidullâh swiftly came to me, shook hands with me and congratulated me. By Allâh, none of the *Muhâjirîn* (emigrants) got up for me except him (i.e. Talha), and I will never forget this (act of) Talha." Ka'b added: "When I greeted Allâh's Messenger صلى الله عليه وسلم he, his face being bright with joy, said, 'Be happy with the best day that you have got eversince your mother delivered you.' " Ka'b added: "I said to the Prophet صلى الله عليه وسلم 'Is this forgiveness from you or from Allâh?' He said, 'No, it is from Allâh.' Whenever Allâh's Messenger صلى الله عليه وسلم became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allâh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allâh and His Messenger(صلى الله عليه وسلم).' Allâh's Messenger صلى الله عليه وسلم said, 'Keep some of your wealth, as it will be better for

you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allâh's Messenger! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.' By Allâh, I don't know anyone of the Muslims whom Allâh has helped for telling the truth, more than me, since I have mentioned that truth to Allâh's Messenger صلى الله عليه وسلم, I have never intended to tell a lie eversince (I said that to Allâh's Messenger صلى الله عليه وسلم) till today. And so I hope that Allâh will save me (from telling lies) the rest of my life. So Allâh revealed to His Messenger (صلى الله عليه وسلم) the Verse: "Allâh has forgiven the Prophet صلى الله عليه وسلم, the *Muhâjirîn* (emigrants) and the *Ansâr* (supporters) ...... and be with those who are true (in words and deeds).' (V.9:117-119) By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islâm, a greater blessing than the fact that I did not tell a lie to Allâh's Messenger صلى الله عليه وسلم which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He ever attributed to anybody else. Allâh عزوجل said: 'They (i.e. the hypocrites) will swear by Allâh to you (Muslims) when you return to them (upto His Saying)... Certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).' " (V.9:95,96) Ka'b added: "We, the three persons, differed altogether from those whose excuses Allâh's Messenger صلى الله عليه وسلم accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allâh to forgive them, but Allâh's Messenger صلى الله عليه وسلم left our case pending till Allâh gave His Judgment

مَالِكَ، فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ.

فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ. فَوَاللهِ! مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاَهُ اللهُ فِي صِدْقِ الْحَدِيثِ، مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، أَحْسَنَ مِمَّا أَبْلاَنِي. مَا تَعَمَّدْتُ، مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ إِلَى يَوْمِي هٰذَا، كَذِبًا. وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيمَا بَقِيتُ.

وأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ ﴿لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ﴾ إِلَى قَوْلِهِ ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾.

فَوَاللهِ! مَا أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي لِلإِسْلاَمِ، أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللهِ ﷺ أَنْ لاَ أَكُونَ كَذَبْتُهُ، فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا. فَإِنَّ اللهَ قَالَ لِلَّذِينَ كَذَبُوا، حِينَ أَنْزَلَ الْوَحْيَ، شَرَّ مَا قَالَ لأَحَدٍ. فَقَالَ، تَبَارَكَ وَتَعَالَى: ﴿سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ﴾ إِلَى قَوْلِهِ: ﴿فَإِنَّ اللهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ﴾. قَالَ كَعْبٌ: وَكُنَّا تَخَلَّفْنَا، أَيُّهَا الثَّلاَثَةُ، عَنْ أَمْرِ أُولٰئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ، حِينَ حَلَفُوا لَهُ،

about it. As for that Allâh said: 'And (He did forgive also) the three (who did not join the Tabuk expedition...)' (V.9:118). What Allâh said (in this Verse) does not indicate our failure to take part in the *Ghazwa,* but it refers to the deferment of making a decision by the Prophet صلى الله عليه وسلم about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses. (*Sahîh Al-Bukhâri, Hadîth* No. 702, Vol. 5)

فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ. وَأَرْجَأَ رَسُولُ اللهِ ﷺ أَمْرَنَا، حَتَّى قَضَى اللهُ فِيهِ.

فَبِذٰلِكَ قَالَ اللهُ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾ وَلَيْسَ الَّذِي ذَكَرَ اللهُ مِمَّا خُلِّفْنَا عَنِ الْغَزْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ، وَاعْتَذَرَ إِلَيْهِ، فَقَبِلَ مِنْهُ.

CHAPTER 10. Narration about *Al-Ifk* (the story of the forged statement, a slander against 'Âisha, the wife of the Prophet صلى الله عليه وسلم which the hypocrites invented) and about the acceptance of the repentance of a slanderer.

(١٠) بَابٌ: فِي حَدِيثِ الْإِفْكِ وَقَبُولِ تَوْبَةِ الْقَاذِفِ

1763. Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: "Whenever Allâh's Messenger صلى الله عليه وسلم intended to go on a journey, he used to draw lots amongst his wives, and Allâh's Messenger صلى الله عليه وسلم used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghzwa* which he fought. The lot fell on me and so I proceeded with Allâh's Messenger صلى الله عليه وسلم after Allâh's order of *Hijâb* (use of the veil by women) had been revealed. I was carried in a *Howdaj* (on the back of a camel) and used to be dismounted while still in it (when we came to a halt). So we went on till Allâh's Messenger صلى الله عليه وسلم had finished from his *Ghazwa* and returned. (We camped) as we approached near the city of Al-Madîna. Then he (صلى الله عليه وسلم) announced for departure at night. So I got up when they announced the news

١٧٦٣ - **حديث** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا.

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ سَفَرًا، أَقْرَعَ بَيْنَ أَزْوَاجِهِ. فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللهِ ﷺ مَعَهُ. قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا. فَخَرَجَ فِيهَا سَهْمِي. فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَ مَا أُنْزِلَ الْحِجَابُ. فَكُنْتُ أُحْمَلُ فِي هَوْدَجِي، وَأُنْزَلُ فِيهِ. فَسِرْنَا، حَتَّى إِذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ، وَقَفَلَ دَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ، آذَنَ لَيْلَةً بِالرَّحِيلِ. فَقُمْتُ، حِينَ آذَنُوا

بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ. فَلَمَّا قَضَيْتُ شَأْنِي، أَقْبَلْتُ إِلَى رَحْلِي، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي، مِنْ جَزْعِ ظَفَارِ، قَدِ انْقَطَعَ. فَرَجَعْتُ، فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ. قَالَتْ: وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرَحِّلُونِي، فَاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ. وَكَانَ النِّسَاءُ، إِذْ ذَاكَ، خِفَافًا. لَمْ يَهْبُلْنَ. وَلَمْ يَغْشَهُنَّ اللَّحْمُ. إِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ. فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِفَّةَ الْهَوْدَجِ حِينَ رَفَعُوه وَحَمَلُوهُ. وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ. فَبَعَثُوا الْجَمَلَ فَسَارُوا. وَوَجَدْتُ عِقْدِي، بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ. فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا مِنْهُمْ دَاعٍ وَلاَ مُجِيبٌ. فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي، فَيَرْجِعُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي، غَلَبَتْنِي عَيْنِي، فَنِمْتُ. وَكَانَ صَفْوَان بْنُ الْمُعَطَّلِ السُّلَمِيُّ، ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ. فَأَصْبَحَ عِنْدَ مَنْزِلِي. فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَعَرَفَنِي حِينَ رَآنِي،

of departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifâr* beads (i.e. Yemenite beads, partly black and partly white) was missing. So I returned to look for it and was delayed because of that. (In the meanwhile) the people who used to carry me on my camel came and took my *Howdaj* and put it on the back of the camel on which I used to ride, thinking that I was in it, as at that time women were light in weight and lean and thin, and did not use to eat much. So, those people did not feel the difference in the weight of the *Howdaj* while putting it over the camel. At that time I was still a young girl. They set the camel moving and proceeded on. I found my necklace after the army had gone. Then I came to the camping place to find that everybody had left. I went to the place where I used to stay, thinking that they would discover my absence and come back to me (in my search). While in that state, I felt sleepy and slept. Safwân bin Al-Mu'attal As-Sulamî Adh-Dhakwâni was behind the army, and reached the place where we were camping in the morning. When he saw the figure of a sleeping person he came to me and he had seen me before the order of the *Hijâb* was revealed. I got up when I heard him reciting *Istirja'* (i.e. *Inna lillâhi wa inna ilaihi râji'ûn*)[1] as soon as he recognised me. I veiled my face with my head cover at

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[1] (H.1763) This saying literally means: 'Truly to Allâh we belong and truly to Him we shall return" (2:156). It is recommended to be said when one is in distress or difficulty.

once, and by Allâh, we did not speak a single word, and I did not hear him saying any word besides his *Istirja'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out walking, leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves[1] and the one who spread the *Ifk* (i.e. slander) more, was 'Abdullâh bin Ubai bin Salûl." 'Urwa said, "The people propagated the slander and talked about it in his (i.e. 'Abdullâh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullâh) except Hassân bin Thâbit and Mistâh bin Uthâtha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allâh تعالى said. (V.24:11). And as from him who has the greater share therein (i.e. the slander) was 'Abdullâh bin Ubai bin Salûl." 'Urwa added, "Âisha disliked to have Hassân abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Muhammad's honour from you.' " 'Âisha added, "After we returned to Al-Madîna, I became ill for a month. The people were propagating the forged statements

وَكَانَ رَآنِي قَبْلَ الْحِجَابِ. فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ، حِينَ عَرَفَنِي فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي. وَوَاللهِ! مَا تَكَلَّمْنَا بِكَلِمَةٍ، وَلاَ سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ. وَهَوَى حَتَّى أَنَاخَ رَاحِلَتَهُ، فَوَطِىءَ عَلَى يَدِهَا، فَقُمْتُ إِلَيْهَا، فَرَكِبْتُهَا. فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ، مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، وَهُمْ نُزُولٌ.

قَالَتْ: فَهَلَكَ مَنْ هَلَكَ. وَكَانَ الَّذِي تَوَلَّى كِبْرَ الإِفْكِ عَبْدَ اللهِ بْنَ أُبَيٍّ ابْنَ سَلُولَ.

قَالَ عُرْوَةُ (أَحَدُ رُوَاةِ الْحَدِيثِ): أُخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ، فَيُقِرُّهُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ.

وَقَالَ عُرْوَة أَيْضًا: لَمْ يُسَمَّ مِنْ أَهْلِ الإِفْكِ أَيْضًا إِلاَّ حَسَّانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أُثَاثَةَ، وَحَمْنَةُ بِنْتُ جَحْشٍ، فِي نَاسٍ آخَرِينَ، لاَ عِلْمَ لِي بِهِمْ. غَيْرَ أَنَّهُمْ عُصْبَةٌ. كَمَا قَالَ اللهُ تَعَالَى. وَإِنَّ كُبْرَ ذٰلِكَ يُقَالُ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ.

قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ

[1] (H.1763) By slandering 'Âisha.

of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allâh's Messenger صلى الله عليه وسلم I used to receive when I got sick. (But now) Allâh's Messenger صلى الله عليه وسلم would only come, greet and say, 'How is that (lady)?' and leave. I did not know anything of what was going on till I recovered and went out with Umm Mistâh to Al-Manâsi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had lavatories near our houses. And this habit of ours was similar to the habits of the old Arabs living in the open country (or away from houses). So, I and Umm Mistâh bint Abî Ruhm bin Al-Muttalib bin 'Abd Manâf, (whose mother was the daughter of Sakhr bin 'Âmir and the aunt of Abû Bakr As-Siddîq and whose son was Mistâh bin Uthâtha bin 'Abbad bin Al-Muttalib) went out. I and Umm Mistâh returned to my house after we finished answering the call of nature. Umm Mistâh stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistâh be ruined!' I said, 'You are saying a bad word, why are you abusing a man who took part in the (battle of) Badr?' On that she said, 'O *Hantâ* (you there) didn't you hear what he (i.e. Mistâh) said?' I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allâh's Messenger صلى الله عليه وسلم came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my

يُسَبَّ عِنْدَهَا حَسَّانُ. وَتَقُولُ: إِنَّهُ الَّذِي قَالَ:

فَـإِنَّ أَبِـي وَوَالِـدَهُ وَعِـرْضِـي
لِـعِـرْضِ مُـحَـمَّـدٍ مِـنْـكُـمْ وِقَـاءُ

قَالَتْ عَائِشَةُ: فَقَدِمْنَا الْمَدِينَةَ. فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإِفْكِ. لاَ أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ. وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَعْرِفُ مِنْ رَسُولِ اللهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي. إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» ثُمَّ يَنْصَرِفُ. فَذٰلِكَ يَرِيبُنِي. وَلاَ أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَقَهْتُ. فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ. وَكَانَ مُتَبَرَّزَنَا. وَكُنَّا لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ. وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا. قَالَتْ: وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي الْبَرِّيَّةِ قِبَلَ الْغَائِطِ. وَكُنَّا نَتَأَذَّى بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا. قَالَتْ: فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ ابْنَةُ أَبِي رُهْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ، خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ. وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ. فَأَقْبَلْتُ أَنَا وَأُمُّ

مِسْطَحٍ قِبَلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا. فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ: تَعِسَ مِسْطَحٌ. فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ! أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا؟ فَقَالَتْ: أَيْ هَنْتَاهْ! وَلَمْ تَسْمَعِي مَا قَالَ؟ قَالَتْ: وَقُلْتُ: مَا قَالَ؟ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ. قَالَتْ: فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي. فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تِيكُمْ؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَيَّ؟ قَالَتْ: وَأُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا. قَالَتْ: فَأَذِنَ لِي رَسُولُ اللهِ ﷺ. فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ! مَاذَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بُنَيَّةُ! هَوِّنِي عَلَيْكِ. فَوَاللهِ! لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا، لَهَا ضَرَائِرُ، إِلاَّ كَثَّرْنَ عَلَيْهَا. قَالَتْ: فَقُلْتُ: سُبْحَانَ اللهِ! أَوَ لَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ، لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ. ثُمَّ أَصْبَحْتُ أَبْكِي.

قَالَتْ: وَدَعَا رَسُولُ اللهِ ﷺ عَلِيَّ ابْنَ أَبِي طَالِبٍ، وَأُسَامَةَ بْنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الْوَحْيُ، يَسْأَلُهُمَا، وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ:

parents?', as I wanted to be sure about the news through them. Allâh's Messenger صلى الله عليه وسلم allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, *'Subhân Allâh!* (I testify the Uniqueness of Allâh). Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep. Then in the morning again I kept on weeping. When the Divine Inspiration was delayed, Allâh's Messenger صلى الله عليه وسلم called 'Alî bin Abî Tâlib and Usâma bin Zaid to ask and consult them about divorcing his wife (i.e. 'Âisha). Usâma bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usâma said: 'O Allâh's Messenger! She is your wife and we do not know anything except good about her.' 'Alî bin Abî Tâlib said, 'O Allâh's Messenger! Allâh has not imposed restrictions on you (about marrying), there are plenty of women other than her, yet, ask the maid-servant ('Âisha's slave-girl) who will tell you the truth.' On that, Allâh's Messenger صلى الله عليه وسلم called Barîra (i.e. the maid-servant) and said, 'O Barîra! Did you ever see anything which roused your suspicions about her?' Barîra said to him, 'By Him Who has sent you with the Truth, I have never seen in her (i.e. 'Âisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her

فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ. فَقَالَ أُسَامَةُ: أَهْلَكَ. وَلاَ نَعْلَمُ إِلاَّ خَيْرًا. وَأَمَّا عَلِيٌّ، فَقَالَ: يَا رَسُولَ اللهِ! لَمْ يُضَيِّقِ اللهُ عَلَيْكَ. وَالنِّسَاءُ سِوَاهَا كَثِيرٌ. وَسَلِ الْجَارِيَةَ تَصْدُقْكَ. قَالَتْ: فَدَعَا رَسُولُ اللهِ ﷺ بَرِيرَةَ. فَقَالَ: «أَيْ بَرِيرَةُ! هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ؟» قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمِصُهُ، غَيْرَ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللهِ ﷺ مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بْنِ أُبَيٍّ، وَهُوَ عَلَى الْمِنْبَرِ، فَقَالَ: «يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَاهُ فِي أَهْلِي؟ وَاللهِ! مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا. وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا. وَمَا يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي». قَالَتْ: فَقَامَ سَعْدُ بْنُ مُعَاذٍ، أَخُو بَنِي عَبْدِ الأَشْهَلِ. فَقَالَ: أَنَا، يَا رَسُولَ اللهِ! أَعْذِرُكَ. فَإِنْ كَانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ. وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ:

family exposed so that the domestic goats come and eat it.' So, on that day, Allâh's Messenger صلى الله عليه وسلم got up on the pulpit and complained about 'Abdullâh bin Ubaî (bin Salûl) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allâh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except in my company.' Sa'd bin Mu'âdh the brother of Banû 'Abd Al-Ashhal got up and said, 'O Allâh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aûs, then I will chop his head off, and if he is from our brothers, Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Hassân was his cousin's sister and he was from his branch tribe, and he was Sa'd bin 'Ubâda, the chief of Al-Khazraj. Before this incident, he was a pious man but his love for his tribe goaded him into saying to Sa'd (bin Mu'âdh), 'By Allâh, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'âdh) got up and said to Sa'd bin 'Ubâda, 'By Allâh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this the two tribes of Al-Aûs and Al-Khazraj got so much excited that they were about to fight while Allâh's Messenger صلى الله عليه وسلم was standing on the pulpit, Allâh's Messenger صلى الله عليه وسلم kept on quieting

them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

فَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بِنْتَ عَمِّهِ، مِنْ فَخِذِهِ. وَهُوَ سَعْدُ بْنُ عُبَادَةَ. وَهُوَ سَيِّدُ الْخَزْرَجِ. قَالَتْ: وَكَانَ قَبْلَ ذٰلِكَ رَجُلاً صَالِحًا. وَلٰكِنِ احْتَمَلَتْهُ الْحَمِيَّةُ، فَقَالَ لِسَعْدٍ: كَذَبْتَ. لَعَمْرُ اللهِ! لاَ تَقْتُلُهُ، وَلاَ تَقْدِرُ عَلَى قَتْلِهِ. وَلَوْ كَانَ مِنْ رَهْطِكَ مَا أَحْبَبْتَ أَنْ يُقْتَلَ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ اللهِ! لَنَقْتُلَنَّهُ. فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. قَالَتْ: فَثَارَ الْحَيَّانِ، الأَوْسُ وَالْخَزْرَجُ، حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا. وَرَسُولُ اللهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ. قَالَتْ: فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ. قَالَتْ: فَبَكَيْتُ يَوْمِي ذٰلِكَ كُلَّهُ. لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ.

In the morning my parents were with me and I had wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansârî* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allâh's Messenger صلى الله عليه وسلم came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allâh's Messenger صلى الله عليه وسلم then recited *Tashah-hud* and then said, *'Ammâ Ba'dû,* O 'Âisha! I have been informed such and such about you; if you are innocent, then soon Allâh will reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him for forgiveness, for when a person confesses his sins and asks Allâh for forgiveness, Allâh accepts his repentance.' When Allâh's Messenger صلى الله عليه وسلم finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I requested my father, 'Reply to Allâh's Messenger صلى الله عليه وسلم on my behalf concerning what he has said.' My father said, 'By Allâh, I do not know what to say to Allâh's Messenger صلى الله عليه وسلم.' Then I said to my mother, 'Reply to Allâh's Messenger صلى الله عليه وسلم on my behalf.' She said, 'By Allâh, I do not know what to say to Allâh's

قَالَتْ: وَأَصْبَحَ أَبَوَايَ عِنْدِي، وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا. لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ. حَتَّى إِنِّي لأَظُنُّ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي. فَبَيْنَا أَبَوَايَ جَالِسَانِ عِنْدِي، وَأَنَا أَبْكِي، فَاسْتَأْذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأَنْصَارِ، فَأَذِنْتُ لَهَا. فَجَلَسَتْ تَبْكِي مَعِي. قَالَتْ: فَبَيْنَا نَحْنُ

Messenger صلى الله عليه وسلم.' In spite of the fact I was a young girl and did not had much knowledge of the Qur'ân, I said, 'By Allâh, I have no doubt that you heard this (slanderous) speech and that it has got fixed up in your mind and you have taken it as truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it — and Allâh knows that I am innocent — you will surely believe me. By Allâh, I find no similitude for me and you except that of Yûsuf's (Joseph) father when he said, '(For me) patience is the most fitting and it is Allâh (Alone) Whose Help can be sought against that which you assert.' (V.12:18) Then I turned to the other side and laid down on my bed; and Allâh knew that I was innocent and I hoped that Allâh would reveal my innocence. By Allâh, I never thought that Allâh would reveal in my case Divine Inspiration that would be recited (for ever) as I considered myself too inferior to be talked of in the Qur'ân, but I hoped that Allâh's Messenger صلى الله عليه وسلم might have a dream in which Allâh would prove my innocence. By Allâh, before Allâh's Messenger صلى الله عليه وسلم left his seat and before any of the household left, the Divine Inspiration came to Allâh's Messenger صلى الله عليه وسلم. So, there overtook him the same which used to overtake him, (when he used to be inspired Divinely). Sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty Statement which was being revealed to him. When that state of Allâh's Messenger صلى الله عليه وسلم was over, he got up smiling, and the first word he said was, 'O 'Âisha! Allâh has declared your

عَلَى ذٰلِكَ، دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنَا. فَسَلَّمَ، ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي، مُنْذُ قِيلَ مَا قِيلَ، قَبْلَهَا. وَقَدْ لَبِثَ شَهْرًا لاَ يُوحىٰ إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. يَا عَائِشَةُ! إِنَّهُ بَلَغَنِي عَنْكِ كَذَا وَكَذَا. فَإِنْ كُنْتِ بَرِيئَةً، فَسَيُبَرِّئُكِ اللهُ. وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللهَ، وَتُوبِي إِلَيْهِ. فَإِنَّ الْعَبْدَ، إِذَا اعْتَرَفَ، ثُمَّ تَابَ، تَابَ اللهُ عَلَيْهِ».

قَالَتْ: فَلَمَّا قَضىٰ رَسُولُ اللهِ ﷺ مَقَالَتَهُ، قَلَصَ دَمْعِي، حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً. فَقُلْتُ لأَبِي: أَجِبْ رَسُولَ اللهِ ﷺ عَنِّي فِيمَا قَالَ. فَقَالَ أَبِي: وَاللهِ! مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ. فَقُلْتُ لأُمِّي: أَجِيبِي رَسُولَ اللهِ ﷺ فِيمَا قَالَ. قَالَتْ أُمِّي: وَاللهِ! مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ. فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، لاَ أَقْرَأُ الْقُرْآنَ كَثِيرًا: إِنِّي، وَاللهِ! لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هٰذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ. فَلَئِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، لاَ تُصَدِّقُونِي. وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ، لَتُصَدِّقُنِّي. فَوَاللهِ! لاَ

innocence!' Then my mother said to me, 'Get up and go to him (i.e. Allâh's Messenger صلى الله عليه وسلم).' I replied, 'By Allâh, I will not go to him, and I praise none but Allâh تعالى. And Allâh revealed the Verses: (V.24:11-26)

(11) Verily! Those who brought forth the slander (against 'Âisha رضي الله عنها — the wife of the Prophet صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

(12) Why then, did not the believers men and women, when you heard it (the slander) think good of their own people and say, "This (charge) is an obvious lie."

(13) Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then with Allâh they verily are the liars.

(14) Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

(15) When you were propogating it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

(16) And why did you not, when you heard it, say? — "It is not right for us to speak of this. Glory be to You (O Allâh) this is a great lie."

(17) Allâh forbids you from it and warns you not to repeat the like of it forever if you are believers.

أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلَى فِرَاشِي. وَاللهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ. وَأَنَّ اللهَ مُبَرِّئِي بِبَرَاءَتِي. وَلٰكِنْ وَاللهِ! مَا كُنْتُ أَظُنُّ أَنَّ اللهَ مُنْزِلٌ فِي شَأْنِي وَحْيًا يُتْلَى. لَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللهُ فِيَّ بِأَمْرٍ. وَلٰكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللهُ بِهَا. فَوَاللهِ! مَا رَامَ رَسُولُ اللهِ ﷺ مَجْلِسَهُ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ. فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ. حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِنَ الْعَرَقِ مِثْلُ الْجُمَانِ وَهُوَ فِي يَوْمٍ شَاتٍ، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ.

قَالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللهِ ﷺ وَهُوَ يَضْحَكُ. فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «يَا عَائِشَةُ! أَمَّا اللهُ فَقَدْ بَرَّأَكِ».

قَالَتْ: فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ. فَقُلْتُ: وَاللهِ! لاَ أَقُومُ إِلَيْهِ، فَإِنِّي لاَ أَحْمَدُ إِلاَّ اللهَ عَزَّ وَجَلَّ. قَالَتْ: وَأَنْزَلَ اللهُ تَعَالَى:

(18) And Allâh makes the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

(19) Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

(20) And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is Full of Kindness, Most Merciful.

(21) O you who believe! Follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, then verily he commands *Al-Fahshâ* [i.e. to commit indecency (illegal sexual intercourse etc.)] and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds: to speak or to do what is forbidden in Islâm etc.)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

(22) And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

(23) Verily, those who accuse chaste women, who never ever think of anything touching their chastity and are

﴿إِنَّ الَّذِينَ جَاؤُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ لاَ تَحْسَبُوهُ شَرًّا لَكُمْ، بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِىءٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الإِثْمِ، وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ. لَوْلاَ إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هٰذَا إِفْكٌ مُبِينٌ. لَوْلاَ جَاؤُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءِ، فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولٰئِكَ عِنْدَ اللهِ هُمُ الْكَاذِبُونَ. وَلَوْلاَ فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ. إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللهِ عَظِيمٌ. وَلَوْلاَ إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهٰذَا سُبْحَانَكَ هٰذَا بُهْتَانٌ عَظِيمٌ. يَعِظُكُمُ اللهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مؤْمِنِينَ. وَيُبَيِّنُ اللهُ لَكُمُ الآيَاتِ، وَاللهُ عَلِيمٌ حَكِيمٌ. إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ، وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ. وَلَوْلاَ فَضْلُ اللهِ عَلَيْكُمْ وَرحْمَتُهُ وَأَنَّ اللهَ رَؤُوفٌ رَحِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّبِعُوا خُطُوٰتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ

good believers, are cursed in this life and in the Hereafter and for them will be a great torment.

(24) On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

(25) On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, — He is the Manifest Truth.

(26) Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men), and good people for good statements, (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say for them is Forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise) ... (V.24:11-26)

Allâh revealed those Qur'ânic Verses to declare my innocence. Abû Bakr As-Siddîq who used to disburse money for Mistâh bin Uthâtha because of his relationship to him and his poverty said, 'By Allâh, I will never give to Mistâh bin Uthâtha anything after what he has said about 'Âisha.' Then Allâh revealed:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?" And Allâh is Oft-Forgiving, Most Merciful. (V.24:22)

وَالْمُنْكَرِ وَلَوْلاَ فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلٰكِنَّ اللهَ يُزَكِّي مَنْ يَشَاءُ وَاللهُ سَمِيعٌ عَلِيمٌ. وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ. إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغٰفِلاَتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ. يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ. يَوْمَئِذٍ يُوَفِّيهِمُ اللهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ. الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ، وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ، أُولٰئِكَ مُبَرَّؤُونَ مِمَّا يَقُولُونَ، لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾.

ثُمَّ أَنْزَلَ اللهُ هٰذَا فِي بَرَاءَتِي.

قَالَ أَبُو بَكْرٍ الصِّدِّيقُ، وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ، لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللهِ! لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ. فَأَنْزَلَ اللهُ ﴿وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ﴾... إِلَى قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾.

Abû Bakr As-Siddîq said, 'Yes, by Allâh I do love that Allâh should forgive me,' and kept on giving Mistâh the money he used to give him before. He also added, 'By Allâh, I will never deprive him of it at all.' "

قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: بَلَى. وَاللهِ! إِنِّي لَأُحِبُّ أَنْ يَغْفِرَ اللهُ لِي. فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ. وَقَالَ: وَاللهِ! لَا أَنْزِعُهَا مِنْهُ أَبَدًا.

'Âisha further said, "Allâh's Messenger صلى الله عليه وسلم also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O Allâh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allâh, I know nothing except goodness (about 'Âisha).' From amongst the wives of the Prophet صلى الله عليه وسلم Zainab was competing with me (in her beauty and the Prophet's love), yet Allâh protected her (from being malicious), because of her piety. Her sister Hamna started struggling on her behalf[1] and she was destroyed along with those who were destroyed." 'Âisha added, "The man who was blamed said, *'Subhân Allâh*! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.[2] Later on the man was martyred in Allâh's Cause."

(*Sahîh Al-Bukhâri, Hadîth* No. 462, Vol. 5)

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي. فَقَالَ لِزَيْنَبَ: «مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟» قَالَتْ: يَا رَسُولَ اللهِ! أَحْمِي سَمْعِي وَبَصَرِي وَاللهِ! مَا عَلِمْتُ إِلَّا خَيْرًا.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي، مِنْ أَزْوَاجِ النَّبِيِّ ﷺ. فَعَصَمَهَا اللهُ بِالْوَرَعِ. قَالَتْ: وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا. فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَتْ عَائِشَةُ: وَاللهِ! إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ، لَيَقُولُ: سُبْحَانَ اللهِ! فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا كَشَفْتُ مِنْ كَنَفِ أُنْثَىٰ قَطُّ. قَالَتْ: ثُمَّ قُتِلَ، بَعْدَ ذَلِكَ، فِي سَبِيلِ اللهِ.

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[1] (H.1763) By spreading the slander so that her sister would not have a rival in the love of Allâh's Messenger صلى الله عليه وسلم.

[2] (H.1763) This is a figurative expression, meaning: 'I have never had sexual relation with any female.'

1764. Narrated 'Âisha رضي الله عنها : When there was said about me what was said which I myself was unaware of, Allâh's Messenger صلى الله عليه وسلم got up and addressed the people. He recited *Tashah-hud*, and after glorifying and praising Allâh تعالى as He deserved, he said, "To proceed: O people! Give me your opinion regarding those people who made a forged story against my family (i.e. his wife 'Âisha). By Allâh, I do not know anything bad about her. By Allâh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." 'Âisha added: Allâh's Messenger صلى الله عليه وسلم had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allâh, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her (maid-servant) and said, "Tell the truth to Allâh's Messenger صلى الله عليه وسلم." Finally they told her of the affair (of the slander). She said, "*Subhân Allâh*! By Allâh I know nothing against her except what a goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "*Subhân Allâh*! By Allâh, I have never uncovered the private parts of any woman." Later that man was martyred in Allâh's Cause. (*Sahîh Al-Bukhâri, Hadîth* No. 281, Vol. 6)

١٧٦٤ - **حَدِيثُ** عَائِشَةَ، قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللهِ ﷺ فِيَّ خَطِيبًا. فَتَشَهَّدَ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ. أَشِيرُوا عَلَيَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي، وَايْمُ اللهِ مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ. وَأَبَنُوهُمْ بِمَنْ، وَاللهِ! مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ. وَلاَ يَدْخُلُ بَيْتِي قَطُّ إِلاَّ وَأَنَا حَاضِرٌ. وَلاَ غِبْتُ فِي سَفَرٍ إِلاَّ غَابَ مَعِي».

قَالَتْ: وَلَقَدْ جَاءَ رَسُولُ اللهِ ﷺ بَيْتِي فَسَأَلَ عَنِّي خَادِمَتِي. فَقَالَتْ: لاَ. وَاللهِ! مَا عَلِمْتُ عَلَيْهَا عَيْبًا. إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَهَا أَوْ عَجِينَهَا. وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ، فَقَالَ: اصْدُقِي رَسُولَ اللهِ ﷺ، حَتَّى أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ. سُبْحَانَ اللهِ! وَاللهِ! مَا عَلِمْتُ عَلَيْهَا إِلاَّ مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ.

وَبَلَغَ الأَمْرُ إِلَى ذٰلِكَ الرَّجُلِ الَّذِي قِيلَ لَهُ. فَقَالَ: سُبْحَانَ اللهِ! وَاللهِ! مَا كَشَفْتُ كَنَفَ أُنْثىٰ قَطُّ. قَالَتْ عَائِشَةُ: فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللهِ.

50. THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.

٥٠ - كِتَابُ صِفَاتِ الْمُنَافِقِينَ وَأَحْكَامِهِمْ

1765. Narrated Zaid bin Arqam: We went out with the Prophet صلى الله عليه وسلم on a journey and the people suffered from lack of provisions. So 'Abdullâh bin Ubai said to his companions, "Don't spend on those who are with Allâh's Messenger صلى الله عليه وسلم, that they may desert and go away from him." He also said, "If we return to Al-Madîna, indeed, the more honourable will expel therefrom the meaner." So I went to the Prophet صلى الله عليه وسلم and informed him of that. He sent for 'Abdullâh bin Ubai and asked him, but 'Abdullâh bin Ubai swore that he did not say so. The people said, "Zaid told a lie to Allâh's Messenger صلى الله عليه وسلم." What they said distressed me very much. Later Allâh revealed the confirmation of my statement in His Saying: 'When the hypocrites come to you...' (V.63:1) So the Prophet صلى الله عليه وسلم called them that they might ask Allâh to forgive them, but they turned their heads (in refusal). (Concerning Allâh's saying: 'Pieces of wood propped up,' Zaid said: They were the most handsome men). (*Sahîh Al-Bukhâri, Hadîth* No. 426, Vol. 6)

١٧٦٥ - **حَدِيثُ** زَيْدِ بْنِ أَرْقَمَ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ. فَقَالَ عَبْدُ اللهِ ابْنُ أُبَيٍّ لأَصْحَابِهِ: لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ ﷺ حَتَّى يَنْفَضُّوا مِنْ حوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ، لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ. فَأَرْسَلَ إِلَى عَبْدِ اللهِ بْنِ أُبَيٍّ، فَسَأَلَهُ، فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ. قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ. فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ. حَتَّى أَنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقِي فِي ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَدَعَاهُمُ النَّبِيُّ ﷺ، لِيَسْتَغْفِرَ لَهُمْ. فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿خُشُبٌ مُسَنَّدَةٌ﴾ قَالَ: كَانُوا رِجَالاً، أَجْمَلَ شَيْءٍ.

1766. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم came to (the grave of) 'Abdullâh bin Ubai after his body was buried. The body was brought out and then the Prophet صلى الله عليه وسلم put his saliva over the body and clothed it in his shirt. (*Sahîh Al-Bukhâri, Hadîth* No. 360, Vol. 2)

١٧٦٦ - **حَدِيثُ** جَابِرٍ رضي الله عنه. قَالَ: أَتَى النَّبِيُّ ﷺ، عَبْدَ اللهِ بْنَ أُبَيٍّ، بَعْدَ مَا دُفِنَ. فَأَخْرَجَهُ، فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ.

1767. Narrated Ibn 'Umar رضى الله عنهما: When 'Abdullâh bin Ubai (the chief of hypocrites) died, his son came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allâh's Forgiveness for him." So Allâh's Messenger صلى الله عليه وسلم gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet صلى الله عليه وسلم intended to offer the funeral prayer, 'Umar رضى الله عنه took hold of his hand and said, "Has Allâh not forbidden you to offer the funeral prayer for the hypocrites." The Prophet صلى الله عليه وسلم said, "I have been given the choice for Allâh تعالى says: 'Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hyporites), or ask not forgiveness for them..., (and even) if you ask seventy times for their forgiveness..., Allâh تعالى will not forgive them.' (V.9:80)" So the Prophet صلى الله عليه وسلم offered the funeral prayer and on that the revelation came: "And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (i.e. hypocrites) who dies." (V.9:84) (*Sahîh Al-Bukhâri, Hadîth* No. 359, Vol. 2)

١٧٦٧ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ عَبْدَ اللهِ بْنَ أُبَيٍّ، لَمَّا تُوُفِّيَ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ! أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ، وَاسْتَغْفِرْ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ، قَمِيصَهُ. فَقَالَ: «آذِنِّي أُصَلِّي عَلَيْهِ» فَآذَنَه. فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ، جَذَبَهُ عُمَرُ رضي الله عنه. فَقَالَ: أَلَيْسَ اللهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ خِيَرَتَيْنِ» قَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً، فَلَنْ يَغْفِرَ اللهُ لَهُمْ﴾» فَصَلَّى عَلَيْهِ. فَنَزَلَتْ ﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾.

1768. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: There gathered near the House (i.e. the *Ka'ba*) two *Quraishî* persons and a person from Thaqîf (or two persons from Thaqîf and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allâh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in

١٧٦٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ قُرَشِيَّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ. كَثِيرَةٌ شَحْمُ بُطُونِهِمْ. قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ. فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ

a hidden low voice." The third said, "If He can hear when we talk in a loud voice, then He can also hear when we speak in a low voice." Then Allâh, the Honourable, the Majestic revealed: 'And you have not been hiding against yourself, lest your ears, and your eyes, and your skins should testify against you.... ' (V.41:22,23) (*Sahîh Al-Bukhâri, Hadîth* No. 341, Vol. 6)

الآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا، فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ﴾ الآيَةَ.

1769. Narrated Zaid bin Thâbit رضى الله عنه : When the Prophet صلى الله عليه وسلم went out for (the battle of) Uhud, some of his companions returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed about the two parties: "Then what is the matter with you that you are divided into two parties about the hypocrites..." (V.4:88) (*Sahîh Al-Bukhâri, Hadîth* No. 108, Vol. 3)

١٧٦٩ - **حَدِيثُ** زَيْدِ بْنِ ثَابِتٍ رضى الله عنه، قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِنْ أَصْحَابِهِ. فَقَالَتْ فِرْقَةٌ: نَقْتُلُهُمْ. وَقَالَتْ فِرْقَةٌ: لاَ نَقْتُلُهُمْ. فَنَزَلَتْ ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾.

1770. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : During the life-time of Allâh's Messenger صلى الله عليه وسلم , some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allâh's Messenger صلى الله عليه وسلم . When Allâh's Messenger صلى الله عليه وسلم returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done..."

١٧٧٠ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضى الله عنه، أَنَّ رِجَالاً مِنَ الْمُنَافِقِينَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. كَانَ إِذَا خَرَجَ رَسُولُ اللهِ ﷺ إِلَى الْغَزْوِ، تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللهِ ﷺ. فَإِذَا قَدِمَ رَسُولُ اللهِ ﷺ، اعْتَذَرُوا إِلَيْهِ، وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا. فَنَزَلَتْ ﴿لاَ يَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ﴾ الآيَةَ.

(V.3:188) (*Sahîh Al-Bukhârî, Hadîth* No. 90, Vol. 6)

1771. Narrated 'Alqama bin Waqqâs رضي الله عنه : Marwân رضي الله عنه said to his gatekeeper, "Go to Ibn 'Abbâs, O Râfi', and say, 'If everybody who rejoices in what he has done (or brought about), and likes to be praised for what he has not done will be punished, then all of us will be punished.' " Ibn 'Abbâs said, "What connection have you with this case?[1] It was only that the Prophet صلى الله عليه وسلم called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed." Then Ibn 'Abbâs recited: '(And remember) when Allâh took a covenant from these who were given the Scripture... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done.... ' (V.3: 187, 188) (*Sahîh Al-Bukhârî, Hadîth* No. 91, Vol. 6)

١٧٧١ - **حديث** ابْنِ عَبَّاسٍ. عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، أَنَّ مَرْوَانَ قَالَ لِبَوَّابِهِ: اذْهَبْ يَا رَافِعُ! إِلَى ابْنِ عَبَّاسٍ، فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّبًا، لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهٰذِهِ؟ إِنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودَ، فَسَأَلَهُمْ عَنْ شَيْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ. فَأَرَوْهُ أَنْ قَدِ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ. وَفَرِحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ. ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ ﴿**وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ**﴾ كَذٰلِكَ، حَتَّى قَوْلِهِ: ﴿**يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا**﴾.

1772. Narrated Anas رضي الله عنه : There was a Christian who embraced Islâm and read *Surat Al-Baqarah* and *Âl'Imrân*, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity again and he used to say: "Muhammad (صلى الله عليه وسلم) knows nothing but what I have written for him." Then Allâh تعالى

١٧٧٢ - **حديث** أَنَسٍ رضي الله عنه. قَالَ: كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ، وَقَرَأَ الْبَقَرَةَ، وَآلَ عِمْرَانَ. فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ. فَعَادَ نَصْرَانِيًّا. فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلاَّ مَا كَتَبْتُ لَهُ. فَأَمَاتَهُ اللهُ، فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ

[1] (H.1771) According to the knowledge of understanding the meaning of the Qur'ân and *Hâdith* we must consider the general meaning of the word and not only the cause for which the Verse was revealed.

caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad (صلى الله عليه وسلم) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad (صلى الله عليه وسلم) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they belived that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Sahîh Al-Bukhâri, Hadîth* No. 814, Vol. 4)

الأَرْضُ. فَقَالُوا: هٰذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ. لَمَّا هَرَبَ مِنْهُمْ، نَبَشُوا عَنْ صَاحِبِنَا. فَأَلْقَوْهُ. فَحَفَرُوا لَهُ، فَأَعْمَقُوا. فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ. فَقَالُوا: هٰذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ. نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ. فَأَلْقَوْهُ. فَحَفَرُوا لَهُ، وَأَعْمَقُوا لَهُ فِي الأَرْضِ، مَا اسْتَطَاعُوا. فَأَصْبَحَ قَدْ لَفَظَتْهُ الأَرْضُ. فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ، فَأَلْقَوْهُ.

CHAPTER 1. (About) the description of the Day of Resurrection, Paradise and Hell.

بَابُ: صِفَةِ الْقِيَامَةِ وَالْجَنَّةِ وَالنَّارِ

1773. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allâh." And then the Prophet صلى الله عليه وسلم said: "Read (or Recite): 'And on the Day of Resurrection, We shall not give them any weight....' " (V.18:105) (*Sahîh Al-Bukhâri, Hadîth* No. 253, Vol. 6)

١٧٧٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لاَ يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ» وَقَالَ: اقْرَؤُوا ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾.

1774. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: A (Jewish) Rabbi came to Allâh's Messenger صلى الله عليه وسلم and he

١٧٧٤ - حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: جَاءَ حَبْرٌ مِنَ

said, "O Muhammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.'" Thereupon the Prophet صلى الله عليه وسلم smiled so that his premolar teeth became visible, and that was the confirmation of the Rabbi. Then Allâh's Messenger صلى الله عليه وسلم recited: "They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High is He above all that they associate as partners with Him." (V.39:67) (*Sahîh Al-Bukhâri, Hadîth* No. 335. Vol. 6)

الأَحْبَارِ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا مُحَمَّدُ! إِنَّا نَجِدُ أَنَّ اللهَ يَجْعَلُ السَّمٰوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلَائِقِ عَلَى إِصْبَعٍ. فَيَقُولُ: أَنَا الْمَلِكُ. فَضَحِكَ النَّبِيُّ ﷺ، حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ الْحَبْرِ. ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ ﴿وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ، وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ، وَالسَّمٰوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾.

1775. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will grasp the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, 'I am the King! Where are the kings of the earth?'" (*Sahîh Al-Bukhâri, Hadîth* No. 526, Vol. 8)

١٧٧٥ - **حَدِيث** أَبِي هُرَيْرَةَ رضى الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْبِضُ اللهُ الأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ؟».

1776. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth by His Hand and the heaven in His Right, and then He will say, 'I am the King.'" (*Sahîh Al-Bukhâri, Hadîth* No. 509, Vol. 9)

١٧٧٦ - **حَدِيث** ابْنِ عُمَرَ رضى الله عنهما، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ اللهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الأَرْضَ، وَتَكُونُ السَّمٰوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ».

CHAPTER 2. (About) assembling, the raising of the dead, and (about)

(٢) بَابٌ: فِي الْبَعْثِ وَالنُّشُورِ وَصِفَةِ

the description of the earth on the Day of Resurrection.

الْأَرْضِ يَوْمَ الْقِيَامَةِ

1777. Narrated Sahl bin Sa'd رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of). (*Sahîh Al-Bukhâri, Hadîth* No. 528, Vol. 8)

١٧٧٧ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ نَقِيٍّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ».

CHAPTER 3. Entertainment for the people of Paradise.

(٣) بَابُ: نُزُلِ أَهْلِ الْجَنَّةِ

1778. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: The Prophet صلى الله عليه وسلم said: "The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allâh) will topple turn it with His Hand like anyone of you topple turns a bread with his hand while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet صلى الله عليه وسلم) and said, "May the Beneficent (Allâh تعالى) bless you, O Abul-Qâsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection." The Prophet صلى الله عليه وسلم said, "Yes." The Jew said, "The earth will be a bread," as the Prophet صلى الله عليه وسلم has said. Thereupon the Prophet صلى الله عليه وسلم looked at us and smiled till his premolar tooth beame visible. Then the Jew further said, "Shall I tell you of the *Edâm* (additional food) they will have with the bread?" He added, "That will be *Bâlâm* and *Nûn*." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people

١٧٧٨ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ النَّبِيُّ ﷺ: «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً يَتَكَفَّؤُهَا الْجَبَّارُ بِيَدِهِ، كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلاً لِأَهْلِ الْجَنَّةِ» فَأَتَى رَجُلٌ مِنَ الْيَهُودِ، فَقَالَ: بَارَكَ الرَّحْمٰنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ! أَلَا أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَى» قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً. كَمَا قَالَ النَّبِيُّ ﷺ. فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا، ثُمَّ ضَحِكَ، حَتَّى بَدَتْ نَوَاجِذُهُ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: إِدَامُهُمْ بَالَامٌ وَنُونٌ. قَالُوا: وَمَا هٰذَا؟ قَالَ: ثَوْرٌ وَنُونٌ، يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

will eat of the caudate lobe (i.e. extra lobe) of their livers." (*Sahîh Al-Bukhâri, Hadîth* No. 527, Vol. 8)

1779. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have belived me." (*Sahîh Al-Bukhâri, Hadîth* No. 277, Vol. 5)

١٧٧٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ آمَنَ بِي عَشَرَةٌ مِنَ الْيَهُودِ لآمَنَ بِيَ الْيَهُودُ».

CHAPTER 4. The question of the Jews, asking Allâh's Messenger صلى الله عليه وسلم about the *Rûh* (the spirit) and the Statement of Allâh تعالى: "They ask you (O Muhammad صلى الله عليه وسلم) concerning the *Rûh* (the spirit)... (V.17: 85)

(٤) بَابُ: سُؤَالِ الْيَهُودِ النَّبِيَّ ﷺ عَنِ الرُّوحِ وَقَوْلِهِ تَعَالَى: يَسْئَلُونَكَ عَنِ الرُّوحِ، الآيَةَ

1780. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: While I was walking along with the Prophet صلى الله عليه وسلم through the ruins of Al-Madîna and he was reclining on a date-palm leafstalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet صلى الله عليه وسلم) about the *Rûh* (the spirit). Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abul-Qâsim! What is the *Rûh* (the spirit)." The Prophet صلى الله عليه وسلم remained quiet. I thought that he was being inspired divinley. So I stayed till that state of the Prophet صلى الله عليه وسلم was over. The Prophet صلى الله عليه وسلم then said, "And they ask you (O Muhammad صلى الله عليه وسلم) concerning the *Ruh* (the spirit) — Say: The *Ruh* (the spirit) – it is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have been given only a

١٧٨٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ، فِي خَرِبِ الْمَدِينَةِ، وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ. فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ. وَقَالَ بَعْضُهُمْ: لاَ تَسْأَلُوهُ، لاَ يَجِيءُ فِيهِ بِشَيْءٍ تَكْرَهُونَهُ. فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ. فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا الْقَاسِمِ! مَا الرُّوحُ؟ فَسَكَتَ. فَقُلْتُ: إِنَّهُ يُوحَى إِلَيْهِ، فَقُمْتُ. فَلَمَّا انْجَلَى عَنْهُ، فَقَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً».

little." (V.17:85) (*Sahîh Al-Bukhâri, Hadîth* No. 127, Vol. 1)

1781. Narrated Khabbâb رضي الله عنه : I was a blacksmith in the Pre-Islâmic Period of Ignorance, and 'Âs bin Wâ'il owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad (صلى الله عليه وسلم)." I said, "I will not disbelieve (Muhammad صلى الله عليه وسلم) till Allâh تعالى kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet صلى الله عليه وسلم : "Have you seen him who disbelived in Our *Ayât* (this Qur'ân and Muhammad صلى الله عليه وسلم) and (yet) says: 'I shall certainly be given wealth and children [if I will be alive (again)]?' Has he known the *Ghaib*[1] (unseen) or has he taken a covenant from the Most Beneficent (Allâh)?" (V.19:77-78). (*Sahîh Al-Bukhâri, Hadîth* No. 304, Vol. 3)

١٧٨١ - **حَدِيثُ** خَبَّابٍ. قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ. وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ. فَأَتَيْتُهُ أَتَقَاضَاهُ قَالَ: لاَ أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ. فَقُلْتُ: لاَ أَكْفُرُ حَتَّى يُمِيتَكَ اللهُ، ثُمَّ تُبْعَثَ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأُوتَى مَالاً وَوَلَدًا، فَأَقْضِيكَ، فَنَزَلَتْ ﴿**أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا، وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا. أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا**﴾.

CHAPTER 5. Allâh's Statement: And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) were amongst them... (V.8:33).

(٥) بَابٌ: فِي قَوْلِهِ تَعَالَى: وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ، الآيَةَ

1782. Narrated Anas bin Mâlik رضي الله عنه : Abû Jahl said, "O Allâh ! If this (the Qur'ân) is indeed the Truth (revealed) from You, then rain down on

١٧٨٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ! إِنْ كَانَ

[1] (H.1781) *Ghaib:* Literally means a thing not seen but this word includes vast meanings including; Belief in Allâh, angels, Holy Books, Allâh's Messengers, Day of Resurrection and the *Al-Qadr* (Divine Preordainments), it also includes what Allâh and His Messenger (صلى الله عليه وسلم) informed about the knowledge of the matters of the past, present and future things e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ. فَنَزَلَتْ ﴿وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَمَا لَهُمْ أَنْ لاَ يُعَذِّبَهُمُ اللهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ﴾ الآيَة.

us a shower of stones from the sky or bring on us a painful punishment." So there was revealed: "And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness. And why should not Allâh punish them while they stop (men) from *Al-Masjid-al-Harâm...*" (V.8:33,34) (*Sahîh Al-Bukhâri, Hadîth* No. 172, Vol. 6)

(٧) بَاب: الدُّخَانِ

CHAPTER 7. The Smoke.

١٧٨٣ - حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ. قَالَ: إِنَّمَا كَانَ هٰذَا، لأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَوْا عَلَى النَّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ. فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ، فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ. فَأَنْزَلَ اللهُ تَعَالَى ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ. يَغْشَى النَّاسَ هٰذَا عَذَابٌ أَلِيمٌ﴾ قَالَ: فَأُتِيَ رَسُولُ اللهِ ﷺ، فَقِيلَ: يَا رَسُولَ اللهِ! اسْتَسْقِ اللهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ: «لِمُضَرَ! إِنَّكَ لَجَرِيءٌ» فَاسْتَسْقَى، فَسُقُوا، فَنَزَلَتْ ﴿إِنَّكُمْ عَائِدُونَ﴾ فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ، عَادُوا إِلَى حَالِهِمْ، حِينَ أَصَابَتْهُمُ الرَّفَاهِيَةُ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا

1783. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : It (i.e. the imagined smoke) was because, when the Quraish refused to obey the Prophet صلى الله عليه وسلم , he invoked Allâh تعالى to afflict them with years of drought (famine) similar to those of (Prophet) Yûsuf (Joseph) عليه السلام, and so they were stricken with drought and severe (hunger and) exhaustion, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger and) exhaustion. So Allâh تعالى revealed: "Then wait you for the Day when the sky will bring forth a visible smoke, covering the people; this is a painful torment..." (V.44:10,11) Then someone (Abû Sufyân) came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Invoke Allâh تعالى to send rain for the tribes fo Mudar for they are on the verge of destruction." On that the Prophet صلى الله عليه وسلم said (astonishingly): "(Shall I invoke Allâh) for the tribes of Mudar? Verily, you are a brave man!" But the Prophet صلى الله عليه وسلم prayed for rain and it rained for them. Then the Verse was revealed:

'Verily you will revert...' (V.44:15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allâh عزوجل revealed: "On the Day when We shall seize you with the Greatest Grasp. Verily! We will exact retribution..." (V.44:16) The narrator said, "That was the day (of the Battle) of Badr." (*Sahîh Al-Bukhâri, Hadîth* No. 346, Vol. 6)

مُنْتَقِمُونَ﴾ قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

CHAPTER 8. Splitting up of the moon.

(٨) بَابٌ: انْشِقَاقِ الْقَمَرِ

1784. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : During the life-time of the Prophet صلى الله عليه وسلم the moon was split into two parts and on that the Prophet صلى الله عليه وسلم said, "Bear witness (to this)." (*Sahîh Al-Bukhâri, Hadîth* No. 830, Vol. 4)

١٧٨٤ - حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ شِقَّتَيْنِ. فَقَالَ النَّبِيُّ ﷺ: «اشْهَدُوا».

1785. Narrated Anas bin Mâlik رضى الله عنه that the Makkan people requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Sahîh Al-Bukhâri, Hadîth* No. 831, Vol. 4)

١٧٨٥ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ ﷺ أَنْ يُرِيَهُمْ آيَةً. فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ.

1786. Narrated Ibn 'Abbâs رضى الله عنهما : The moon was split into two parts during the lifetime of the Prophet صلى الله عليه وسلم .(*Sahîh Al-Bukhâri, Hadîth* No. 832, Vol. 4)

١٧٨٦ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ الْقَمَرَ انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ.

CHAPTER 9. None is more patient than Allâh.

(٩) بَابٌ: لَا أَحَدَ أَصْبَرُ عَلَى أَذًى مِنَ اللهِ عَزَّ وَجَلَّ

1787. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None is

١٧٨٧ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ،

more patient than Allâh تعالى against the harmful saying, He hears from the people, they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision." (*Sahîh Al-Bukhâri, Hadîth* No. 121, Vol. 8)

أَوْ لَيْسَ شَيْءٌ أَصْبَرَ، عَلَى أَذًى سَمِعَهُ، مِنَ اللهِ. إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيُعَافِيهِمْ وَيَرْزُقُهُمْ».

CHAPTER 10. Request of a disbeliever to give gold equal to the whole earth as a ransom (to save himself from the Fire of Hell).

(١٠) بَابُ: طَلَبِ الْكَافِرِ الْفِدَاءَ بِمِلْءِ الأَرْضِ ذَهَبًا

1788. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh تعالى will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides Me.' " (*Sahîh Al-Bukhâri, Hadîth* No. 551, Vol. 4)

١٧٨٨ - **حَدِيثُ** أَنَسٍ، يَرْفَعُهُ، «أَنَّ اللهَ يَقُولُ لأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ شَيْءٍ، كُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: لَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هٰذَا، وَأَنْتَ فِي صُلْبِ آدَمَ، أَنْ لاَ تُشْرِكَ بِي، فَأَبَيْتَ إِلاَّ الشِّرْكَ».

CHAPTER 11. The disbelievers will be gathered (on the Day of Resurrection while walking) on their faces.

(١١) بَابُ: يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ

1789. Narrated Anas bin Mâlik رضى الله عنه : A man said, "O Allâh's Prophet! Will Allâh تعالى gather a disbeliever (prone) on his face on the Day of Resurrection?" He (صلى الله عليه وسلم) said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâda, a subnarrator, said: Yes, By the Honour

١٧٨٩ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضى الله عنه، أَنَّ رَجُلاً قَالَ: يَا نَبِيَّ اللهِ! يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا، قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ (رَاوِي

and the Power of Our Lord!). (*Sahîh Al-Bukhâri, Hadîth* No. 283, Vol. 6)

الْحَدِيثِ عَنْ أَنَسٍ): بَلَى! وَعِزَّةِ رَبِّنَا .

CHAPTER 14. The example of a believer is that of a green plant, and the example of a disbeliever is like a pine tree.

(١٤) بَابُ: مَثَلُ الْمُؤْمِنِ كَالزَّرْعِ وَمَثَلُ الْكَافِرِ كَشَجَرِ الأَرْزِ

1790. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamites (but he remains patient till Allâh removes his difficulties.) And *Al-Fâjir* (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allâh تعالى cuts (breaks) it down when He wishes." (*Sahîh Al-Bukhâri, Hadîth* No. 547, Vol. 7)

١٧٩٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا. فَإِذَا اعْتَدَلَتْ تَكَفَّأُ بِالْبَلاَءِ. وَالْفَاجِرُ كَالأَرْزَةِ، صَمَّاءَ، مُعْتَدِلَةً. حَتَّى يَقْصِمَهَا اللهُ، إِذَا شَاءَ».

1791. Narrated Ka'b bin Mâlik: The Prophet صلى الله عليه وسلم said, "The example of a believer is that of a fresh tender plant, which the wind bends sometimes and at other times it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly. (*Sahîh Al-Bukhâri, Hadîth* No. 546, Vol. 7)

١٧٩١ - **حَدِيثُ** كَعْبِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ، تُفَيِّئُهَا الرِّيحُ مَرَّةً، وَتَعْدِلُهَا مَرَّةً. وَمَثَلُ الْمُنَافِقِ كَالأَرْزَةِ، لاَ تَزَالُ، حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

CHATPER 15. A believer is like a date-palm tree.

(١٥) بَابُ: مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ

1792. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then

١٧٩٢ - **حَدِيثُ** ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا. وَإِنَّهَا مَثَلُ الْمُسْلِمِ. فَحَدِّثُونِي، مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي. (قَالَ عَبْدُ

asked, "Please inform us, what is that tree, O Allâh's Messenger?" He replied, "It is the date-palm tree." (*Sahîh Al-Bukhâri, Hadîth* No. 59, Vol. 1)

اللهِ): وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَاسْتَحْيَيْتُ. ثُمَّ قَالُوا: حَدِّثْنَا، مَا هِيَ؟ يَا رَسُولَ اللهِ! قَالَ: «هِيَ النَّخْلَةُ».

CHAPTER 17. The deeds of anyone will not make him enter Paradise except if Allâh تعالى bestows His Mercy on Him.

(١٧) بَابٌ: لَنْ يَدْخُلَ أَحَدٌ الْجَنَّةَ بِعَمَلِهِ بَلْ بِرَحْمَةِ اللهِ تَعَالَى

1793. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said,"No, even I (will not be saved) unless and until Allâh تعالى protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh تعالى in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 470, Vol. 8)

١٧٩٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ» قَالُوا: وَلاَ أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي اللهُ بِرَحْمَةٍ. سَدِّدُوا».

1794. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not

١٧٩٤ - **حَدِيثُ** عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، فَإِنَّهُ لاَ يُدْخِلُ أَحَدًا الْجَنَّةَ عَمَلُهُ»

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[1] (H.1793) The Prophet صلى الله عليه وسلم compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allâh whereby one should reach his destination (i.e. Paradise).

make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I , unless and untill Allâh تعالى protects me with His Pardon and His Mercy." (*Sahîh Al-Bukhâri, Hadîth* No. 474, Vol. 8)

قَالُوا: وَلاَ أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي اللهُ بِمَغْفِرَةٍ وَرَحْمَةٍ».

CHAPTER 18. (About) much (good) deeds and to put (one's) all efforts for Allâh's worship.

(١٨) بَابُ: إِكْثَارِ الأَعْمَالِ وَالاِجْتِهَادِ فِي الْعِبَادَةِ

1795. Narrated Al-Mughîra رضي الله عنه : The Prophet صلى الله عليه وسلم used to stand in the *Salât* (prayer) or pray till both his feet or legs swelled. He was asked (why he offered such a lengthy prayer) and he said, "Should I not be a thankful slave." (*Sahîh Al-Bukhâri, Hadîth* No. 230, Vol. 2)

١٧٩٥ - **حديث** الْمُغِيرَةِ رضي الله عنه، قَالَ: إِنْ كَانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَمَاهُ، أَوْ سَاقَاهُ فَيُقَالُ لَهُ. فَيَقُولُ: «أَفَلاَ أَكُونُ عَبْدًا شَكُورًا؟».

CHAPTER 19. To be moderate in preaching and giving religious talk etc.

(١٩) بَابُ: الاِقْتِصَادِ فِي الْمَوْعِظَةِ

1796. Narrated Abû Wâ'il رضي الله عنه : 'Abdullâh (bin Mas'ûd) used to give a religious talk to the people on every Thursday. Once a man said, "O Abâ Abdur-Rahmân! (By Allâh تعالى) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet صلى الله عليه وسلم used to do with us, for fear of making us bored." (*Sahîh Al-Bukhâri, Hadîth* No. 70, Vol. 1)

١٧٩٦ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ. كَانَ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ. قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذٰلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ. وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ، كَمَا كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُنَا بِهَا، مَخَافَةَ السَّآمَةِ عَلَيْنَا.

51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS

٥١ - كِتَابُ الْجَنَّةِ وَصِفَةِ نَعِيمِهَا وَأَهْلِهَا

1797. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."[1] (*Sahîh Al-Bukhâri, Hadith* No.494, Vol. 8)

١٧٩٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ».

1798. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I have prepared for My pious slaves, things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.'If you wish, you can recite this Verse from the Qur'ân: 'No person knows what is kept hidden for them of joy as a reward for what they used to do...' " (V.32:17) (*Sahîh Al-Bukhâri, Hadith* No.467, Vol. 4)

١٧٩٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنَ رَأَتْ، وَلاَ أُذُنَ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ. فَاقْرَؤُوا إِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾».

CHAPTER 1. There is a tree in Paradise (which is huge), a rider can travel in its shade for one-hundred years without crossing it.

(١) بَابٌ: إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا

1799. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "In Paradise there is a tree (which is so huge) that a rider can travel in its shade for one-hundred years without crossing it. And if you wish, you can recite: 'In shade long extended.' " (V.56:30) (*Sahîh Al-Bukhâri, Hadith* No.403, Vol. 6)

١٧٩٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا».

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[1] (H.1797) Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger (صلى الله عليه وسلم)lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

1800. Narrated Sahl bin Sa'd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it." (*Sahîh Al-Bukhâri, Hadith* No. 559-B, Vol. 8)

١٨٠٠ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا».

1801. Narrated Abû Sa'îd رضي الله عنه : The Prophet صلى الله عليه وسلم said: "There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it." (*Sahîh Al-Bukhâri, Hadith* No. 559-C, Vol. 8)

١٨٠١ - **حَدِيثُ** أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا».

CHAPTER 2. The bestowing of Allâh's Pleasures and Contentment upon the dwellers of Paradise, and that He will never be angry with them forever.

(٢) بَابُ: إِحْلاَلِ الرِّضْوَانِ عَلَى أَهْلِ الْجَنَّةِ فَلاَ يَسْخَطُ عَلَيْهِمْ أَبَدًا

1802. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh will say to the people of Paradise, 'O the people of Paradise!' They will say, '*Labbaik,* O our Lord, and *Sa'daik*!' Allâh will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creations?' Allâh will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allâh will say, 'I will bestow My good Pleasure and Contentment upon you so that I will never be angry with you after forever.' " (*Sahîh Al-Bukhâri, Hadith* No.557, Vol. 8)

١٨٠٢ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَقُولُ لأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! يَقُولُونَ: لَبَّيْكَ، رَبَّنَا وَسَعْدَيْكَ! فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَى؟ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذٰلِكَ. قَالُوا: يَا رَبِّ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذٰلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

CHAPTER 3. The people of Paradise will see the people of special abodes as you see a star in the sky.

(٣) بَابُ: تَرَائِي أَهْلِ الْجَنَّةِ أَهْلَ الْغُرَفِ كَمَا يُرَى الْكَوْكَبُ فِي السَّمَاءِ

1803. Narrated Sahl رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people of

١٨٠٣ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ، عَنِ

Paradise will see the *Al-Ghuraf* (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky". Abû Sa'îd رضي الله عنه added, "As you see a glittering star remaining in the eastern horizon and the western horizon." (*Sahîh Al-Bukhâri, Hadith* No.561, Vol. 8)

النَّبِيِّ ﷺ، قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرَفَ فِي الْجَنَّةِ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ» قَالَ: فَحَدَّثْتُ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ فَقَالَ: أَشْهَدُ لَسَمِعْتُ أَبَا سَعِيدٍ يُحَدِّثُ وَيَزِيدُ فِيهِ «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَارِبَ فِي الأُفُقِ الشَّرْقِيِّ وَالْغَرْبِيِّ».

1804. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Guraf* (the lofty mansions, a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allâh's Messenger! Are these lofty mansions for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Allâh in Whose Hands my life is, these are for the men who believed in Allâh and also believed in the Messengers." (*Sahîh Al-Bukhâri, Hadith* No.478, Vol. 4)

١٨٠٤ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَيُونَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِم كَمَا يَتَرَاءَيُونَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللهِ! تِلْكَ مَنَازِلُ الأَنْبِيَاءِ، لاَ يَبْلُغُهَا غَيْرُهُمْ. قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! رِجَالٌ آمَنُوا بِاللهِ، وَصَدَّقُوا الْمُرْسَلِينَ».

CHAPTER 6. The first batch of people who will enter Paradise will be glittering like the full-moon, their description and their wives.

(٦) بَاب: أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَصِفَاتِهِمْ وَأَزْوَاجِهِمْ

1805. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The first group of people who will enter Paradise, will be glittering like the

١٨٠٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

moon on a full-moon night and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, pass stool, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe-wood will be used in their censers. Their wives will be houris. All of them will look alike as if they are one person in the image of their father Adam, sixty cubits tall." (*Sahîh Al-Bukhâri, Hadith* No.544, Vol. 4)

أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً؛ لاَ يَبُولُونَ، وَلاَ يَتَغَوَّطُونَ، وَلاَ يَتْفِلُونَ، وَلاَ يَمْتَخِطُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ الأَنْجُوجُ عُودُ الطِّيبِ. وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ. عَلَى خَلْقِ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ آدَمَ. سِتُّونَ ذِرَاعًا فِي السَّمَاءِ».

CHAPTER 9. The description about the tents in Paradise and about the believer's wives residing in them.

(٩) بَابُ: صِفَةِ خِيَامِ الْجَنَّةِ وَمَا لِلْمُؤْمِنِينَ فِيهَا مِنَ الأَهْلِينَ

1806. Narrated ('Abdullâh bin Qais) Abû Mûsa Al-Ash'arî: The Prophet صلى الله عليه وسلم said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent, a believer will have a family that cannot be seen by the others." (*Sahîh Al-Bukhâri, Hadith* No.466,Vol. 4)

١٨٠٦ - **حَدِيثُ** أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الْخَيْمَةُ دُرَّةٌ مُجَوَّفَةٌ، طُولُهَا فِي السَّمَاءِ ثَلاَثُونَ مِيلاً. فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ أَهْلٌ، لاَ يَرَاهُمُ الآخَرُونَ».

CHAPTER 11. There will enter Paradise some people whose hearts will be like those of birds.

(١١) بَابُ: يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ

1807. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh created Adam, and his height was 60 cubits. (When He created him). He said to him: 'Go and greet that group of angels, and listen to their reply, for, it

١٨٠٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللهُ آدَمَ، وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ

will be your greeting (salutation) and the greeting of your offspring.' So Adam said (to the angels), '*As-Salâmu 'Alaikum*' (i.e. peace be upon you). The angels replied (saying), '*As-Salâmu 'Alaika wa Rahmatullâhi*' (i.e. peace and Allâh's Mercy be upon you). Thus the angels added to Adam's salutation the expression, '*Wa Rahmatullâhi*.' Any person who will enter Paradise will resemble Adam (in his image, appearance, and figure). People have been decreasing in stature since Adam's creation." (*Sahîh Al-Bukhâri, Hadith* No. 543, Vol. 4)

الْمَلاَئِكَةِ، فَاسْتَمِعْ مَا يُحَيُّونَكَ. تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ: السَّلاَمُ عَلَيْكُمْ. فَقَالُوا: السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللهِ. فَزَادُوهُ، وَرَحْمَةُ اللهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الآنَ».

CHAPTER 12. The severity of the heat of the fire of Hell and its depth and about the punishments in it.

(١٢) بَابُ: فِي شِدَّةِ حَرِّ نَارِ جَهَنَّمَ وَبُعْدِ قَعْرِهَا، وَمَا تَأْخُذُ مِنَ الْمُعَذَّبِينَ

1808. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Your (ordinary) fire is one of 70 parts of the Hell-fire." Someone asked, "O Allâh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." (*Sahîh Al-Bukhâri, Hadith* No.487, Vol. 4)

١٨٠٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ» قِيلَ: يَا رَسُولَ اللهِ ﷺ! إِنْ كَانَتْ لَكَافِيَةً. قَالَ: «فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا».

CHAPTER 13. Tyrants and the arrogant will enter the Fire (Hell) and the weak and humble will enter Paradise.

(١٣) بَابُ: النَّارُ يَدْخُلُهَا الْجَبَّارُونَ وَالْجَنَّةُ يَدْخُلُهَا الضُّعَفَاءُ

1809. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Paradise and the Fire (Hell) argued, and the Fire said, 'I have been given the privilege of receiving the arrogants and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?'

١٨٠٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ. فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ: مَا لِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ

On that, Allâh تبارك و تعالى said to Paradise, 'You are My Mercy which I bestow on whoever I wish of My slaves,' and to the (Hell) Fire, 'You are My (means of) punishment, by which I punish whoever I wish of My slaves. And each one of you will have its fill.' As for the Fire, it will not be filled till Allâh will put His Foot over it whereupon it will say, *'Qat! Qat! Qat!* (Enough! Enough! Enough!) at that time it will be filled, and its different parts will come closer to each other; and Allâh عزوجل will not wrong any of His created beings. As regards Paradise, Allâh عزوجل will create new creation to fill it with." (*Sahîh Al-Bukhâri, Hadith* No.373, Vol. 6)

وَسَقَطُهُمْ! قَالَ اللهُ، تَبَارَكَ وَتَعَالَى، لِلْجَنَّةِ: أَنْتِ رَحْمَتِي. أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابٌ. أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَلِكُلٍّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا. فَأَمَّا النَّارُ فَلاَ تَمْتَلِىءُ حَتَّى يَضَعَ رِجْلَهُ. فَتَقُولُ: قَطِ قَطِ قَطِ. فَهُنَالِكَ تَمْتَلِىءُ، وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ. وَلاَ يَظْلِمُ اللهُ، عَزَّ وَجَلَّ، مِنْ خَلْقِهِ أَحَدًا. وَأَمَّا الْجَنَّةُ، فَإِنَّ اللهَ، عَزَّ وَجَلَّ، يُنْشِىءُ لَهَا خَلْقًا».

1810. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The Hell (Fire) will keep on saying: 'Are there any more (people to come)?' Till the Lord of Power and Honour will put His Foot over it and then it will say, '*Qat! Qat!* (Sufficient! Sufficient!) by Your Power and Honour.' And its various sides will come close to each other (i.e., it will contract)." (*Sahîh Al-Bukhâri, Hadith* No.654, Vol. 8)

١٨١٠ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ. قَالَ النَّبِيُّ ﷺ: «لاَ تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ. فَتَقُولُ: قَطِ قَطِ وَعِزَّتِكَ. وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ».

1811. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is

١٨١١ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! فَيَشْرَئِبُّونَ وَيَنْظُرُونَ. فَيَقُولُ: هَلْ تَعْرِفُونَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ. هٰذَا الْمَوْتُ. وَكُلُّهُمْ قَدْ رَأَوْهُ. ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ! فَيَشْرَئِبُّونَ وَيَنْظُرُونَ. فَيَقُولُ: هَلْ تَعْرِفُونَ هٰذَا؟ فَيَقُولُونَ:

Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.'" Then the Prophet صلى الله عليه وسلم recited: " 'And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they are in a state of carelessness,' (i.e. the people of the world are in a state of carelessness), and they believe not.' (V.19:39)" (*Sahîh Al-Bukhâri, Hadith* No.254, Vol. 6)

نَعَمْ. هٰذَا الْمَوْتُ. وَكُلُّهُمْ قَدْ رَآه. فَيُذْبَحُ. ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ، فَلاَ مَوْتَ. وَيَا أَهْلَ النَّار! خُلُودٌ، فَلاَ مَوْتَ. ثُمَّ قَرَأَ ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ﴾ وَهٰؤُلاَءِ فِي غَفْلَةٍ، أَهْلُ الدُّنْيَا، ﴿وَهُمْ لاَ يُؤْمِنُونَ﴾».

1812. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no (more) death! O people of the Fire, no (more) death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow." (*Sahîh Al-Bukhâri, Hadith* No.556, Vol. 8)

١٨١٢ - **حديث** ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى النَّارِ؛ جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ. ثُمَّ يُذْبَحُ. ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ! لاَ مَوْتَ. فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ».

1813. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The width between the two shoulders of a *Kâfir* (disbeliever) will be equal to the distance covered by a fast rider in three days." (*Sahîh Al-Bukhâri, Hadith* No.559-A, Vol. 8)

١٨١٣ - **حديث** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا بَيْنَ مَنْكِبَي الْكَافِرِ مَسِيرَةُ ثَلاَثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ».

1814. Narrated Hâritha bin Wahb Al-Khuzâ'î رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "May I tell you of the

١٨١٤ - **حديث** حارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ

people of Paradise? Every weak and poor obscure person whom the people look down upon but if he takes an oath to do something, his oath is fulfilled by Allâh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people." (*Sahîh Al-Bukhâri, Hadith* No.440, Vol. 6)

يَقُولُ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ. أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

1815. Narrated 'Abdullâh bin Zam'a رضي الله عنه that he heard the Prophet صلى الله عليه وسلم delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allâh's Messenger صلى الله عليه وسلم recited: "When the most wicked man among them went forth (to kill the she-camel)..." (V.91:12). Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abî Zam'a, went forth to (kill) it." The Prophet صلى الله عليه وسلم then mentioned about women (in his *Khutba*) and said: "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?" (*Sahîh Al-Bukhâri, Hadith* No.466, Vol. 6)

١٨١٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَمْعَةَ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ. فَقَالَ رَسُولُ اللهِ ﷺ: «﴿إِذِ انْبَعَثَ أَشْقَاهَا﴾ انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ» وَذَكَرَ النِّسَاءَ فَقَالَ: «يَعْمِدُ أَحَدُكُمْ، يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ» ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ «لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

1816. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "I saw 'Amr bin 'Âmir bin Luhai Al-Khuzâ'î dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of) *As-Sawâ'ib* (setting free she-camels in the names of their false gods, and other false deities)." (*Sahîh Al-Bukhâri, Hadith* No.723, Vol. 4)

١٨١٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عَامِرِ بْنِ لُحَيٍّ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ».

CHAPTER 14. Destruction of (this) world and the gathering (of mankind) on the Day of Resurrection.

1817. Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allâh's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." (*Sahîh Al-Bukhâri, Hadith* No.534, Vol. 8)

1818. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم stood up among us and addressed (saying), "You will be gathered, barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allâh says): 'As We began the first creation, We shall repeat it...'(V.21:104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrâhîm (Abraham) *Al-Khâlîl* عليه السلام. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions,' whereupon Allâh will say: 'You do not know what they innovated (new things) in religion after you left them.' I will then say as the pious slave, 'Iesa (Jesus) said, 'And I was a witness over them while I dwelt amongst them...(up to)...the All-Wise.' " (V.5:117,118). The narrator added: Then it will be said, that those people kept on turning on their heels (deserted Islâm).[1] (*Sahîh Al-Bukhâri, Hadith* No.533, Vol. 8)

(١٤) بَابُ: فَنَاءِ الدُّنْيَا وَبَيَانِ الْحَشْرِ يَوْمَ الْقِيَامَةِ

١٨١٧ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً» قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللهِ! الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: «الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكِ».

١٨١٨ - حَدِيثُ ابْنِ عَبَّاسٍ. قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً غُرْلاً **﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾** الآيَةَ. وَإِنَّ أَوَّلَ الْخَلاَئِقِ يُكْسَىٰ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ. وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: يَا رَبِّ! أُصَيْحَابِي. فَيَقُولُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: **﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾** إِلَى قَوْلِهِ: **﴿الْحَكِيمُ﴾**. قَالَ: فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ».

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[1] (H.1818) The people who act and do things in a different way to that of the Prophet صلى الله عليه وسلم.

1819. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people will be gathered in three mannars or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment)[1] (the second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." (*Sahîh Al-Bukhâri, Hadith* No. 529, Vol. 8)

١٨١٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُحْشَرُ النَّاسُ عَلَى ثَلاَثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ. وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلاَثَةٌ عَلَى بَعِيرٍ، وأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشَرَةٌ عَلَى بَعِيرٍ. وَيَحْشُرُ بَقِيَّتَهُمُ النَّارُ، تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

CHAPTER 15. Description of the Day of Resurrection, may Allâh protect us from its terrors.

(١٥) بَابٌ: فِي صِفَةِ يَوْمِ الْقِيَامَةِ، أَعَانَنَا اللهُ عَلَى أَهْوَالِهَا

1820. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "On the Day when all mankind will stand before the Lord of the *'Âlamîn* (mankind, jinns and all that exists) some of them will be hidden in their sweat up to the middle of their ears." (*Sahîh Al-Bukhâri, Hadith* No. 460, Vol. 6)

١٨٢٠ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما. أَنَّ النَّبِيَّ ﷺ قَالَ: «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ».

1821. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears." (*Sahîh Al-Bukhâri, Hadith* No. 539, Vol. 8)

١٨٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ».

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[1] (H.1819) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

CHAPTER 17. The dead is shown his place in Paradise or in Hell, and proof of the punishment in the grave and seeking refuge with Allâh from it.

(١٧) بَابُ: عَرْضِ مَقْعَدِ الْمَيِّتِ مِنَ الْجَنَّةِ أَوِ النَّارِ عَلَيْهِ، وَإِثْبَاتِ عَذَابِ الْقَبْرِ وَالتَّعَوُّذِ مِنْهُ

1822. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allâh resurrect you on the Day of Resurrection.' " (*Sahîh Al-Bukhâri, Hadith* No. 461, Vol. 2)

١٨٢٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ، إِذَا مَاتَ، عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ؛ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ؛ فَيُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ يَوْمَ الْقِيَامَةِ».

1823. Narrated Abû Ayyûb رضى الله عنه: Once the Prophet صلى الله عليه وسلم went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves." (*Sahîh Al-Bukhâri, Hadith* No. 457. Vol. 2)

١٨٢٣ - **حَدِيثُ** أَبِي أَيُّوبَ رضي الله عنه. قَالَ: خَرَجَ النَّبِيُّ ﷺ، وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا. فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

1824. Narrated Anas bin Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When (Allâh's) slave is put in his grave and his companions return, and (while) he even hears their footsteps, two angels come to him and make him sit up and ask, 'What did you use to say about this man (i.e. Muhammad صلى الله عليه وسلم)?' Then as regards a faithful believer, he will say, 'I testify that he is Allâh's slave and His Messenger.' Then they will say to him, 'Look at your place in the Hell-fire; Allâh has changed for you a place in Paradise instead of it.' So he will see both his

١٨٢٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ، فَيُقْعِدَانِهِ فَيَقُولاَنِ: مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ (لِمُحَمَّدٍ ﷺ) فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللهُ بِهِ

places." (*Sahîh Al-Bukhâri, Hadith* No. 456, Vol. 2)

مَقْعَدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا جَمِيعًا».

1825. Narrated Al-Barâ' bin 'Âzib رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "When a faithful believer is made to sit up in his grave, then (the angels) come to him and he testifies that *'Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh'* (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allah). And that corresponds to Allâh's Statement: 'Allâh will keep firm those who believe with the word that stands firm...' " (V.14:27) (*Sahîh Al-Bukhâri, Hadith* No. 450, Vol. 2)

١٨٢٥ - **حَدِيثُ** الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أُقْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لاَ إِله إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾».

1826. Narrated Abû Talha رضى الله عنه : On the day of (the battle of) Badr, the Prophet صلى الله عليه وسلم ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet صلى الله عليه وسلم) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves, "Definitely he (i.e. the Prophet صلى الله عليه وسلم) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allâh and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" 'Umar said, "O Allâh's Messenger! You are

١٨٢٦ - **حَدِيثُ** أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللهِ ﷺ، أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً مِنْ صَنَادِيدِ قُرَيْشٍ، فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ، خَبِيثٍ مُخْبِثٍ. وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ. فَلَمَّا كَانَ بِبَدْرٍ، الْيَوْمَ الثَّالِثَ، أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا. ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ. وَقَالُوا: مَا نُرَى يَنْطَلِقُ إِلاَّ لِبَعْضِ حَاجَتِهِ. حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: «يَا فُلاَنُ بْنَ فُلاَنٍ! وَيَا فُلاَنُ ابْنَ فُلاَنٍ! أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللهَ وَرَسُولَهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ

speaking to bodies that have no souls!" Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." [Qatâda said, "Allâh brought them to life (again) to let them hear the Prophet صلى الله عليه وسلم, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."] (*Sahîh Al-Bukhâri, Hadith* No. 314, Vol. 5)

اللهِ! مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ».

CHAPTER 18.(About) reckoning (on the Day of Resurrection).

(١٨) بَابُ: إِثْبَاتِ الْحِسَابِ

1827. Narrated 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: Whenever I heard anything which I could not understand I used to ask again till I grasped it completely. 'Âisha said: Once the Prophet صلى الله عليه وسلم said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allâh عزوجل say: 'He surely will receive an easy reckoning?...' " (V.84:8) The Prophet صلى الله عليه وسلم replied, "This means only the presentation of the accounts, but whoever is argued about his account will certainly be perished (or ruined)." (*Sahîh Al-Bukhâri, Hadith* No. 103, Vol. 1)

١٨٢٧ - **حَدِيثُ** عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ. كَانَتْ لاَ تَسْمَعُ شَيْئًا لاَ تَعْرِفُهُ إِلاَّ رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ. وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حُوسِبَ عُذِّبَ» قَالَتْ عَائِشَةُ: فَقُلْتُ أَوَلَيْسَ يَقُولُ اللهُ تَعَالَى: **﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾**؟ قَالَتْ: فَقَالَ «إِنَّمَا ذَلِكَ الْعَرْضُ، وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكْ».

1828. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "If Allâh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they willl be resurrected (and judged) according to their deeds." (*Sahîh Al-Bukhâri, Hadith* No. 224, Vol. 9)

١٨٢٨ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ».

52. THE BOOK OF *AL-FITN* (TRIALS AND AFFLICTIONS ETC.) AND THE PORTENTS OF THE HOUR

٥٢ - كِتَابُ الْفِتَنِ وَأَشْرَاطِ السَّاعَةِ

CHAPTER 1. The coming near of *Al-Fitn* (trials and afflictions etc.), and about the opening (in the wall) of Gog and Magog (people).

(١) بَابُ: اقْتِرَابِ الْفِتَنِ وَفَتْحِ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ

1829. Narrated Zainab bint Jahsh رضي الله عنها that the Prophet صلى الله عليه وسلم once came to her in a state of fear and said, "*Lâ ilâha ill-Allâh*" (none has the right to be worshipped but Allâh). Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of *Ya'jûj* and *Ma'jûj* (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allâh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the *Al-Khabath*[1] (evil persons) will increase." (*Sahîh Al-Bukhâri, Hadîth* No. 565, Vol. 4)

١٨٢٩ - حَدِيثُ زَيْنَبَ ابْنَةِ جَحْشٍ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ: «لاَ إِلَهَ إِلاَّ اللهُ! وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَاجُوجَ وَمَاجُوجَ مِثْلُ هٰذِهِ» وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ وَالَّتِي تَلِيهَا. قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ. إِذَا كَثُرَ الْخَبَثُ».

1830. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh تعالى has made an opening in the wall of the Gog and Magog (people) like this" and he made with his hand 90, (with the help of his fingers). (*Sahîh Al-Bukhâri, Hadîth* No. 566, Vol.4)

١٨٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «فَتَحَ اللهُ مِنْ رَدْمِ يَاجُوجَ وَمَاجُوجَ مِثْلَ هٰذَا» وَعَقَدَ بِيَدِهِ تِسْعِينَ.

CHAPTER 2. Sinking of an army in the earth which will come to attack the *Ka'ba* (at Makka).

(٢) بَابُ: الْخَسْفِ بِالْجَيْشِ الَّذِي يَؤُمُّ الْبَيْتَ

1831. Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "An

١٨٣١ - حَدِيثُ عَائِشَةَ رضي الله عنها،

[1] (H.1829) The word *Al-Khabath* is interpreted as illegal sexual intercourse, illegitimate children and each and every kind of evil deed. [See *Fath Al-Bâri,* Vol. 16, P. 225]

army will invade the *Ka'ba* and when the invaders reach Al-Baidâ', all the ground will sink and swallow the whole army." I said, "O Allâh's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet صلى الله عليه وسلم replied, "All of those people will sink but they will be resurrected and judged according to their intentions." (*Sahîh Al-Bukhâri, Hadîth* No. 329, Vol. 3)

قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَغْزُو جَيْشٌ الْكَعْبَةَ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: «يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

CHAPTER 3. Descent of *Al-Fitn* (trials and afflictions etc.) as numerous as the spots where rain-drops fall.

(٣) بَابُ: نُزُولِ الْفِتَنِ كَمَوَاقِعِ الْقَطْرِ

1832. Narrated Usâma رضي الله عنه : Once the Prophet صلى الله عليه وسلم stood on the top of a castle amongst the castles (or the high buildings) of Al-Madîna and said, "Do you see what I see? (No doubt) I see the places or spots of *Al-Fitn* (trials and afflictions etc.) among your houses (and these *Al-Fitn* will be) as numerous as the spots where rain-drops fall." (*Sahîh Al-Bukhâri, Hadîth* No. 102, Vol. 3)

١٨٣٢ - **حَدِيثُ** أُسَامَةَ رضي الله عنه، قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ، فَقَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ».

1833. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There will be *Fitn* (afflictions and trials etc.), (and at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will expose himself to these *Fitn,* they will destroy him, and whoever will find a refuge or a shelter, should take refuge in it." (*Sahîh Al-Bukhâri, Hadîth* No. 799, Vol. 4)

١٨٣٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، وَمَنْ يُشْرِفْ لَهَا تَسْتَشْرِفْهُ، وَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ».

CHAPTER 4. When two Muslims face each other with swords.

(٤) بَابٌ: إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا

1834. Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Alî bin Abî Tâlib رضي الله عنه) Abû Bakrah رضي الله عنه met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back, as I heard Allâh's Messenger صلى الله عليه وسلم saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the (Hell) Fire.' I said, 'O Allâh's Messenger! It is all right for the murderer, but what about the murdered one?' The Prophet صلى الله عليه وسلم replied, 'He surely had the intention to kill his companion.' " (*Sahîh Al-Bukhâri, Hadîth* No. 30, Vol. 1)

١٨٣٤ - **حَدِيثُ** أَبِي بَكْرَةَ. عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ: ذَهَبْتُ لأَنْصُرَ هٰذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ، فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هٰذَا الرَّجُلَ. قَالَ: ارْجِعْ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ. فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ».

1835. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Day of (judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same." (*Sahîh Al-Bukhâri, Hadîth* No. 805, Vol. 4)

١٨٣٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ فَيَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَاهُمَا وَاحِدَةٌ».

CHAPTER 6. The events which will take place up to the Last Hour as fore-told by the Prophet صلى الله عليه وسلم.

(٦) بَابٌ: إِخْبَارِ النَّبِيِّ ﷺ فِيمَا يَكُونُ إِلَى قِيَامِ السَّاعَةِ

1836. Narrated Hudhaifa رضي الله عنه: The Prophet صلى الله عليه وسلم once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the establishment of the Hour. Some of us stored that (speech) in our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but

١٨٣٦ - **حَدِيثُ** حُذَيْفَةَ رضي الله عنه قَالَ: لَقَدْ خَطَبَنَا النَّبِيُّ ﷺ خُطْبَةً مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلاَّ ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ؛ إِنْ كُنْتُ لأَرَى الشَّيْءَ قَدْ نَسِيتُ فَأَعْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ

فَرَآهُ فَعَرَفَهُ.

I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. (*Sahîh Al-Bukhâri, Hadîth* No. 601, Vol. 8)

(٧) بَابٌ: فِي الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ

CHAPTER 7. *Al-Fitnah* (trial and affliction etc.) which will spread like the waves of the sea.

١٨٣٧ - **حَدِيثُ** حُذَيْفَةَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ رضي الله عنه، فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ ﷺ، فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا، كَمَا قَالَهُ. قَالَ: إِنَّكَ عَلَيْهِ (أَوْ عَلَيْهَا) لَجَرِيءٌ. قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالأَمْرُ وَالنَّهْيُ. قَالَ: لَيْسَ هٰذَا أُرِيدُ. وَلٰكِنِ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ، يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ: أَيُكْسَرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسَرُ. قَالَ: إِذًا لَا يُغْلَقَ أَبَدًا.

قُلْنَا: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ. كَمَا أَنَّ دُونَ الْغَدِ اللَّيْلَةَ. إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالأَغَالِيطِ. فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ. فَأَمَرْنَا مَسْرُوقًا، فَسَأَلَهُ. فَقَالَ: الْبَابُ عُمَرُ.

1837. Narrated Shaqîq that he had heard Hudhaifa saying: Once I was sitting with 'Umar رضى الله عنه and he said, "Who amongst you remembers the statement of Allâh's Messenger صلى الله عليه وسلم about *Al-Fitnah* (trial and affliction etc.)" I said, "I know it as the Prophet صلى الله عليه وسلم had said it." 'Umar said, "No doubt you are bold." I said, "*Al-Fitnah* caused for a man by his wife, money, children and neighbour is expiated by his *As-Salât* (the prayer), *As-Saum* (the fasts), *As-Sadaqa* (charity) and by enjoining the Commands (of Allâh i.e. *Al-Ma'rûf* — Islâmic Monotheism and all that Islâm has ordained) and forbidding (what Allâh has forbidden i.e. *Al-Munkar* — polytheism, disbelief and all that Islâm has forbidden)." 'Umar said, "I did not mean that, but I asked about that *Al-Fitnah* which will spread like the waves of the sea." I (Hudhaifa) said, "O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it." 'Umar asked, "Will the door be broken or opened?" I replied, "It will be broken." 'Umar said, "Then it will never be closed again." I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night

before the tomorrow morning. I have narrated a *Hadîth* that is free from any mis-statement." The subnarrator added that they deputed Masrûq to ask Hudhaifa (about the door). Hudhaifa said, "The door was 'Umar himself." (*Sahîh Al-Bukhâri, Hadîth* No. 503, Vol. 1)

CHAPTER 8. The Hour will not be established till the river Euphrates uncovers a mountain of gold.

(٨) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنَ الذَّهَبِ

1838. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whosoever will be present at that time should not take anything of it." [Al-A'raj narrated from Abû Huraira that the Prophet صلى الله عليه وسلم said, the same but he said, "It (Euphrates) will uncover a mountain of gold (under it)."] (*Sahîh Al-Bukhâri, Hadîth* No. 235, Vol. 9)

١٨٣٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

CHAPTER 14. The Hour will not be established till a fire will come out of the land of Hijâz.

(١٤) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ

1839. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established till a fire will come out of the land of Hijâz, and it will throw light on the necks of the camels at Busra."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 234, Vol. 9)

١٨٣٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى».

[1] (H.1839) Busra is a place in Shâm and this fire did come out on the 3rd of the 6th month of the year 654 *Hijra* (3-6-654) near Al-Madîna after the death of the Prophet صلى الله عليه وسلم and it was, as it is mentioned in this *Hadîth:* 234.

CHAPTER 16. *Al-Fitnah* (trial and affliction etc.) is from the East from where the side of the head of Satan comes out.

(١٦) بَابُ: الْفِتْنَةِ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ

1840. Narrated Ibn 'Umar رضى الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم while he was facing the East, saying, "Verily! *Al-Fitnah* (trial and affliction etc.) is there, (east) from where the side of the head of Satan comes out." (*Sahîh Al-Bukhâri, Hadîth* No. 213, Vol. 9)

١٨٤٠ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، وَهُوَ مُسْتَقْبِلٌ الْمَشْرِقَ، يَقُولُ: «أَلاَ إِنَّ الْفِتْنَةَ هٰهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

CHAPTER 17. The Hour will not be established till the tribe of Daûs will worship *Dhi-al-Khalasa*.

(١٧) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى تَعْبُدَ دَوْسٌ ذَا الْخَلَصَةِ

1841. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established till the buttocks of the women of the tribe of Daûs move while going round *Dhi-al-Khalasa*." *Dhi-al-Khalasa* was the *Taghiyah* (idol) of the Daûs tribe which they used to worship in the Pre-Islâmic Period of Ignorance. (*Sahîh Al-Bukhâri, Hadîth* No. 232, Vol. 9)

١٨٤١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلَصَةِ» وَذُو الْخَلَصَةِ طَاغِيَةُ دَوْسٍ الَّتِي كَانُوا يَعْبُدُونَ فِي الْجَاهِلِيَّةِ.

CHAPTER 18. The Hour will not be established till a man while passing by a grave of a man say, "Would that I were in his place because of trials and troubles."

(١٨) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَتَمَنَّى أَنْ يَكُونَ مَكَانَ الْمَيِّتِ مِنَ الْبَلَاءِ

1842. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' " (*Sahîh Al-Bukhâri, Hadîth* No. 231, Vol. 9)

١٨٤٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ!».

1843. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "*Dhus-Suwaiqatain* (literally: one with two lean legs) from Ethiopia will demolish the Ka'ba." (*Sahîh Al-Bukhâri, Hadîth* No. 661, Vol. 2)

١٨٤٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

1844. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established unless a man from the tribe of Qahtân appears, driving the people with his stick" (i.e. ruling them with violence and oppression). (*Sahîh Al-Bukhâri, Hadîth* No. 720-A, Vol. 4)

١٨٤٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

1845. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather." [Abû Huraira added, "(They will be) small-eyed, flat-nosed, and their faces will look like shields coated with leather."] (*Sahîh Al-Bukhâri, Hadîth* No. 180, Vol. 4)

١٨٤٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

1846. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "This branch from Quraish will ruin the people." The companions of the Prophet صلى الله عليه وسلم asked, "What do you order us to do (then)?" He said, "I would suggest that the people keep away from them." (*Sahîh Al-Bukhâri, Hadîth* No. 801, Vol. 4)

١٨٤٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُهْلِكُ النَّاسَ هٰذَا الْحَيُّ مِنْ قُرَيْشٍ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ».

1847. Narrated Abû Huraira رضي الله عنه The Prophet صلى الله عليه وسلم said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allâh's Cause." (He

١٨٤٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «هَلَكَ كِسْرَى، ثُمَّ لاَ يَكُونُ كِسْرَى بَعْدَهُ. وَقَيْصَرٌ لَيَهْلِكَنَّ، ثُمَّ لاَ يَكُونُ قَيْصَرٌ

named war, 'deceit') (*Sahîh Al-Bukhâri, Hadîth* No. 267, Vol. 4)

بَعْدَهُ. وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».

1848. Narrated Jâbir bin Samura رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When Khosrau is runied, there will be no Khosrau after him; and when Caesar is runied, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allâh's Cause." (*Sahîh Al-Bukhâri, Hadîth* No. 350, Vol. 4)

١٨٤٨ - **حَدِيثُ** جَابِرِ بْنِ سَمُرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ. وَإِذَا هَلَكَ قَيْصَرُ، فَلاَ قَيْصَرَ بَعْدَهُ. وَالَّذِي نَفْسِي بِيَدِهِ! لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».

1849. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' " (*Sahîh Al-Bukhâri, Hadîth* No. 791, Vol. 4)

١٨٤٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ، ثُمَّ يَقُولُ الْحَجَرُ: يَا مُسْلِمُ! هٰذَا يَهُودِيٌّ وَرَائِي، فَاقْتُلْهُ».

1850. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the Messengers of Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 806, Vol. 4)

١٨٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلاَثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ».

CHAPTER 19. (About) Ibn-Saiyâd.

(١٩) بَابُ: ذِكْرِ ابْنِ صَيَّادٍ

1851. Narrated 'Abdullâh Ibn 'Umar رضى الله عنهما : 'Umar and a group of the companions of the Prophet صلى الله عليه وسلم set out with the Prophet صلى الله عليه وسلم to Ibn Saiyâd. He found him playing with some boys near the hillocks of Banî Maghâla. Ibn Saiyâd at that time was

١٨٥١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما. قَالَ: إِنَّ عُمَرَ انْطَلَقَ فِي رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مَعَ النَّبِيِّ ﷺ، قِبَلَ ابْنِ صَيَّادٍ، حَتَّى

nearing his puberty. He did not notice (the Prophet's presence) till the Prophet صلى الله عليه وسلم stroked him on the back with his hand and said, "Ibn Saiyâd! Do you testify that I am Allâh's Messenger?" Ibn Saiyâd looked at him and said, "I testify that you are the Messenger of the illiterates." Then Ibn Saiyâd asked the Prophet (صلى الله عليه وسلم), "Do you testify that I am the Messenger of Allâh?" The Prophet صلى الله عليه وسلم said to him, "I believe in Allâh تعالى and His Messenger." Then the Prophet صلى الله عليه وسلم said (to Ibn Saiyâd), "What do you see?" Ibn Saiyâd replied, "True people and fasle ones visit me." The Prophet صلى الله عليه وسلم said, "Your mind is confused as to this matter." The Prophet صلى الله عليه وسلم added, "I have kept something (in my mind) for you." Ibn Saiyâd said, "It is *Ad-Dukh*."[1] The Prophet صلى الله عليه وسلم said (to him), "Shame be on you! You can't cross your limits.?" On that 'Umar said, "O Allâh's Messenger! Allow me to chop his head off." The Prophet صلى الله عليه وسلم said, "If he should be he (i.e. *Ad-Dajjâl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him." (*Sahîh Al-Bukhâri, Hadîth* No. 290 (A), Vol. 4)

وَجَدُوهُ يَلْعَبُ مَعَ الْغِلْمَانِ، عِنْدَ أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ. فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ، ظَهْرَهُ بِيَدِهِ. ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ ﷺ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ، فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ قَالَ لَهُ النَّبِيُّ ﷺ: «آمَنْتُ بِاللهِ وَرُسُلِهِ». قَالَ النَّبِيُّ ﷺ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. قَالَ النَّبِيُّ ﷺ: «خُلِطَ عَلَيْكَ الأَمْرُ». قَالَ النَّبِيُّ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا» قَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. قَالَ النَّبِيُّ ﷺ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ». قَالَ عُمَرُ: يَا رَسُولَ اللهِ! ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ. قَالَ النَّبِيُّ ﷺ: «إِنْ يَكُنْهُ، فَلَنْ تُسَلَّطَ عَلَيْهِ. وَإِنْ لَمْ يَكُنْهُ، فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ».

1852. Narrated Ibn 'Umar: Allâh's Messenger صلى الله عليه وسلم went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyâd was staying. When the Prophet صلى الله عليه وسلم entered

١٨٥٢ - **حديث** ابْنِ عُمَرَ، قَالَ: انْطَلَقَ النَّبِيُّ ﷺ، وَأُبَيُّ بْنُ كَعْبٍ، يَأْتِيَانِ النَّخْلَ الَّذِي فِيهِ ابْنُ صَيَّادٍ.

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[1] (H.1851) When the Prophet صلى الله عليه وسلم said to Ibn Saiyâd, "I have kept something (in my mind) for you," he meant *Sûrat Ad-Dukhân*. Ibn Saiyâd guessed imperfectly for he mentioned just part of the word, i.e. *Dukh*. By this way the Prophet صلى الله عليه وسلم proved that Ibn Saiyâd was just a sooth-sayer to whom the devils conveyed non-sensical fragments of information.

the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Saiyâd before the latter could see him. Ibn Saiyâd was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyâd's mother saw the Prophet صلى الله عليه وسلم hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyâd, "O Sâf!" (And this was his name). Ibn Saiyâd got up. The Prophet صلى الله عليه وسلم said, "Had this woman let him to himself, he would have revealed the reality of his case." (*Sahîh Al-Bukhâri, Hadîth* No. 290-B Vol. 4)

حَتَّى إِذَا دَخَلَ النَّخْلَ، طَفِقَ النَّبِيُّ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَخْتِلُ ابْنَ صَيَّادٍ، أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ. وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ، فِي قَطِيفَةٍ لَهُ، فِيهَا رَمْزَةٌ. فَرَأَتْ أُمُّ صَيَّادٍ النَّبِيَّ ﷺ، وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ. فَقَالَتْ لِابْنِ صَيَّادٍ: أَيْ صَافِ (وَهُوَ اسْمُهُ) فَثَارَ ابْنُ صَيَّادٍ. فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

1853. Narrated Ibn 'Umar رضي الله عنهما : (Then) The Prophet صلى الله عليه وسلم got up amongst the people, glorified Allâh تعالى as He deserves, he then mentioned *Ad-Dajjâl*, saying, "I warn you about him (i.e. *Ad-Dajjâl*) and there is no Prophet who did not warn his nation about him, and Nûh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allâh تعالى is not one-eyed." (*Sahîh Al-Bukhâri, Hadîth* No. 290-C Vol. 4)

١٨٥٣ - **حَدِيثُ** ابْنِ عُمَرَ. قَالَ: ثُمَّ قَامَ النَّبِيُّ ﷺ، فِي النَّاسِ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ ذَكَرَ الدَّجَّالَ، فَقَالَ: «إِنِّي أُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ. لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ. وَلٰكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ. تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللهَ لَيْسَ بِأَعْوَرَ».

CHAPTER 20. (About) *Ad-Dajjâl*, his description and that which will be with him.

(٢٠) بَاب: ذِكْرِ الدَّجَّالِ وَصِفَتِهِ وَمَا مَعَهُ

1854. Narrated 'Abdullâh bin Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم mentioned *Al-Masîh Ad-Dajjâl* (i.e. Pseudo-Christ) in front of the people

١٨٥٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ. قَالَ: ذَكَرَ النَّبِيُّ ﷺ يَوْمًا، بَيْنَ ظَهْرَيِ النَّاسِ، الْمَسِيحَ الدَّجَّالَ فَقَالَ: «إِنَّ

saying, "Allâh تعالى is not one-eyed while *Al-Masîh Ad-Dajjâl* is blind in the right eye and his eye looks like a bulging out grape." (*Sahîh Al-Bukhâri, Hadîth* No. 649, Vol. 4)

1855. Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masîh Ad-Dajjâl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masîh Ad-Dajjâl's*) eyes (the word) *Kâfir* (i.e., disbeliever)." (*Sahîh Al-Bukhâri, Hadîth* No. 245, Vol. 9)

1856. Narrated Rab'i bin Hirash رضى الله عنه: 'Uqba bin 'Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allâh's Messenger صلى الله عليه وسلم?" He said, "I heard him saying, 'When *Al-Dajjâl* appears, he will have fire and water along with him. What the people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be sweet cold water.' " (*Sahîh Al-Bukhâri, Hadîth* No. 659, Vol. 4)

1857. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Shall I not tell you about *Ad-Dajjâl* a story and a thing about him of which no Prophet told his nation (before)? *Ad-Dajjâl* is one-eyed and will bring with him what will resemble Hell and

اللهَ لَيْسَ بِأَعْوَرَ، أَلاَ إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنىٰ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ».

١٨٥٥ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا بُعِثَ نَبِيٌّ إِلاَّ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ. أَلاَ إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ. وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ».

١٨٥٦ - حَدِيثُ حُذَيْفَةَ. قَالَ عُقْبَةُ ابْنُ عَمْرٍو لِحُذَيْفَةَ: أَلاَ تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ مَعَ الدَّجَّالِ، إِذَا خَرَجَ، مَاءً وَنَارًا. فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ، فَمَاءٌ بَارِدٌ. وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ، فَنَارٌ تُحْرِقُ. فَمَنْ أَدْرَكَ مِنْكُمْ، فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّها نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ».

١٨٥٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلاَ أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ، مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ. وَإِنَّهُ يَجِيءُ

Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him), as Nûh (Noah) warned his nation against him." (*Sahîh Al-Bukhâri, Hadîth* No. 554, Vol. 4)

CHAPTER 21. Description of *Ad-Dajjâl*, and it will be forbidden for him to enter in Al-Madîna, and his killing of a believer and then making that believer alive again.

1858. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم told us a long narrative about *Ad-Dajjâl*, and among the many things he mentioned was his saying, "*Ad-Dajjâl* will come and it will be forbidden for him to pass through the entrances of Al-Madîna. He will land in some of the salty barren areas (outside) Al-Madîna; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same *Dajjâl* whose description was given to us by Allâh's Messenger صلى الله عليه وسلم.' *Ad-Dajjâl* will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then *Ad-Dajjâl* will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' *Ad-Dajjâl* will say, 'I want to kill him but I cannot.' " (*Sahîh Al-Bukhâri, Hadîth* No. 106, Vol. 3)

CHAPTER 22. *Ad-Dajjâl* and he is very low to Allâh.

1859. Narrated Al-Mughîra bin Shu'bah رضى الله عنه : Nobody asked the

مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ. فَالَّتِي يَقُولُ: إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ. وَإِنِّي أُنْذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ».

(٢١) بَابٌ: فِي صِفَةِ الدَّجَّالِ وَتَحْرِيمِ الْمَدِينَةِ عَلَيْهِ وَقَتْلِهِ الْمُؤْمِنَ وَإِحْيَائِهِ

١٨٥٨ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ، حَدِيثًا طَوِيلاً عَنِ الدَّجَّالِ. فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ: «يَأْتِي الدَّجَّالُ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، بَعْضَ السِّبَاخِ الَّتِي بِالْمَدِينَةِ. فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ. فَيَقُولُ الدَّجَّالُ: أَرَأَيْتُ إِنْ قَتَلْتُ هٰذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ؟ فَيَقُولُونَ: لاَ. فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ. فَيَقُولُ، حِينَ يُحْيِيهِ: وَاللهِ! مَا كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ. فَيَقُولُ الدَّجَّالُ: أَقْتُلُهُ، فَلاَ أُسَلَّطُ عَلَيْهِ».

(٢٢) بَابٌ: فِي الدَّجَّالِ وَهُوَ أَهْوَنُ عَلَى اللهِ عَزَّ وَجَلَّ

١٨٥٩ - **حَدِيثُ** الْمُغِيرَةِ بْنِ شُعْبَةَ.

Prophet صلى الله عليه وسلم as many questions as I asked regarding *Ad-Dajjâl*. The Prophet صلى الله عليه وسلم said to me, "What worries you about him." I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)." The Prophet صلى الله عليه وسلم said, 'Nay, he is too mean to be allowed such a thing by Allâh تعالى," (but it is only to test mankind whether they believe in Allâh تعالى or in *Ad-Dajjâl*). (*Sahîh Al-Bukhâri, Hadîth* No. 238, Vol. 9)

قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ، مَا سَأَلْتُهُ. وَإِنَّهُ قَالَ لِي: «مَا يَضُرُّكَ مِنْهُ؟» قُلْتُ: لأَنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهَرَ مَاءٍ. قَالَ: «هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذٰلِكَ».

CHAPTER 23. The coming of *Ad-Dajjâl* and his stay on the earth.

(٢٣) بَابٌ: فِي خُرُوجِ الدَّجَّالِ، وَمُكْثِهِ فِي الأَرْضِ

1860. Narrated Anas bin Malik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There will be no town in which *Ad-Dajjâl* will not enter except Makka and Al-Madîna, and there will be no entrance (road) (of both Makka and Al-Madîna) but the angels will be standing in rows guarding it against him, and then Al-Madîna will shake with its inhabitants thrice (i.e. three earth-quakes will take place) and Allâh تعالى will expel all the disbelievers and the hypocrites from it." (*Sahîh Al-Bukhâri, Hadîth* No. 105, Vol. 3)

١٨٦٠ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ. لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ، إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ يَحْرُسُونَهَا. ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ، فَيُخْرِجُ اللهُ كُلَّ كَافِرٍ وَمُنَافِقٍ».

CHAPTER 26. Approaching of the Hour.

(٢٦) بَابٌ: قُرْبِ السَّاعَةِ

1861. Narrated Ibn Mas'ûd رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying: "(It will be) from among the most wicked people who will be living at the time when the Hour will be

١٨٦١ - **حديث** ابْنِ مَسْعُودٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ

established." (*Sahîh Al-Bukhâri, Hadîth* No. 188, Vol. 9)

أَحْيَاءٌ».

1862. Narrated Sahl bin Sa'd رضي الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم pointing with his index and middle fingers, saying. "The time of my advent and the Hour are like these two fingers." (*Sahîh Al-Bukhâri, Hadîth* No. 458, Vol. 6)

١٨٦٢ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ، قَالَ بِإِصْبَعَيْهِ هٰكَذَا، بِالْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ «بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ».

1863. Narrated Anas رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I (have been sent) and the Hour (is at hand) as these two (fingers)." (*Sahîh Al-Bukhâri, Hadîth* No. 511, Vol. 8)

١٨٦٣ - حَدِيثُ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ».

CHAPTER 27. The interval between the two blowings of the trumpet (on the Day of Resurrection).

(٢٧) بَابُ: مَا بَيْنَ النَّفْخَتَيْنِ

1864. Narrated Al-'Amash رضي الله عنه : Abû Huraira رضي الله عنه said, "Allâh's Messenger صلى الله عليه وسلم said, 'Between the two blowings of the Trumpet, there will be forty.' " Somebody asked Abû Huraira, "Forty days." But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abû Huraira added, "Then (after this period) Allâh تعالى will send water from the sky and then the dead bodies will grow like vegetation grows, there is nothing of the human body that does not waste away or perish except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 457, Vol. 6)

١٨٦٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ» قَالَ: أَرْبَعُونَ يَوْمًا؟ قَالَ: «أَبَيْتُ». قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: «أَبَيْتُ». قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: «أَبَيْتُ». قَالَ: «ثُمَّ يُنْزِلُ اللهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الإِنْسَانِ شَيْءٌ إِلاَّ يَبْلَى، إِلاَّ عَظْمًا وَاحِدًا، وَهُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

53. THE BOOK OF *ZUHD* AND *AL-RAQÂ'IQ* (PIETY AND SOFTENING OF HEARTS)

٥٣ - كِتَابُ الزُّهْدِ وَالرَّقَائِقِ

1865. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him." (*Sahîh Al-Bukhâri, Hadîth* No. 521, Vol. 8)

١٨٦٥ - **حديث** أَنَسِ بن مَالِكٍ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ. فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ. يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ. فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ».

1866. Narrated 'Amr bin 'Aûf Al-Ansârî رضي الله عنه , who was an ally of Banî 'Amir bin Lu'ai and one of those who had taken part in (the *Ghazwa* of) Badr: Allâh's Messenger صلى الله عليه وسلم sent Abû 'Ubaida bin Al-Jarrâh to Bahrain to collect the *Jizya*. Allâh's Messenger صلى الله عليه وسلم had established peace with the people of Bahrain and appointed Al-'Alâ' bin Al-Hadrami as their governor. When Abû 'Ubaida came from Bahrain with the money, the *Ansâr* heard of Abû 'Ubaida's arrival which coincided with the time of the *Fajr* prayer with the Prophet صلى الله عليه وسلم. When Allâh's Messenger صلى الله عليه وسلم led them in the *Fajr* prayer and finished, the *Ansâr* approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abû 'Ubaida has brought something?" They said, "Yes, O Allâh's Messenger!" He said, "Rejoice and hope for what will please you! By Allâh, I am not afraid of your poverty, but I am afraid that you will lead a life of luxury as past nations did,

١٨٦٦ - **حديث** عَمْرِو بْنِ عَوْفٍ الأَنْصَارِيِّ، وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا. قَالَ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا. وَكَانَ رَسُولُ اللهِ ﷺ، هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمِ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ. فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَتْ صَلاَةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ. فَتَعَرَّضُوا لَهُ. فَتَبَسَّمَ رَسُولُ اللهِ ﷺ، حِينَ رَآهُمْ. وَقَالَ: «أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ» قَالُوا: أَجَلْ. يَا رَسُولَ اللهِ! قَالَ: «فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ. فَوَاللهِ! لاَ الْفَقْرَ

whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them." (*Sahîh Al-Bukhâri, Hadîth* No. 385, Vol. 4)

أَخشىٰ عَلَيْكُمْ، وَلٰكِنْ أَخشىٰ عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

1867. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him." (*Sahîh Al-Bukhâri, Hadîth* No. 497, Vol. 8)

١٨٦٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ».

The tale of a leper, a bald man and a blind man

1868. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh تعالى willed to test three Israelites, and they were a leper, a blind man and a bald-headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?" He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his disease was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good

١٨٦٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ، أَبْرَصَ وَأَقْرَعَ وَأَعْمىٰ. بَدَا لِلهِ أَنْ يَبْتَلِيَهُمْ. فَبَعَثَ إِلَيْهِمْ مَلَكًا. فَأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ. قَدْ قَذِرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ، فَذَهَبَ عَنْهُ. فَأُعْطِيَ لَوْناً حَسَناً فَقَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ. فَأُعْطِيَ نَاقَةً عُشَرَاءَ. فَقَالَ: يُبَارَكُ لَكَ فِيهَا.

وَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعَرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هٰذَا. قَدْ قَذِرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ

hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh عزوجل may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allâh عزوجل gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. None will satisfy my needs except Allâh تعالى and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach may destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you, were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh تعالى gave you (all this property).' He replied,

فَذَهَبَ. وَأُعْطِيَ شَعَرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. قَالَ: فَأَعْطَاهُ بَقَرَةً حَامِلاً. وَقَالَ: يُبَارَكُ لَكَ فِيهَا.

وَأَتَى الأَعْمٰى، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: يَرُدُّ اللهُ إِلَيَّ بَصَرِي، فَأُبْصِرُ بِهِ النَّاسَ. قَالَ: فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ. فَأَعْطَاهُ شَاةً وَالِدًا. فَأُنْتِجَ هٰذَانِ وَوَلَّدَ هٰذَا. فَكَانَ لِهٰذا وَادٍ مِنْ إِبِلٍ، وَلِهٰذَا وَادٍ مِنْ بَقَرٍ، وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ.

ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ تَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي. فَلاَ بَلاَغَ الْيَوْمَ إِلّا بِاللهِ، ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ، بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ. أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ. فَقَالَ: إِنْ كُنْتَ كَاذِبًا، فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ.

وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ،

'(This is all wrong) I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allâh تعالى make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too, answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh تعالى make you as you were before.' Then the angel disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh تعالى , and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh تعالى gave me back my eye-sight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you from taking anything (you need) of my property which you may take for Allâh's Sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allâh تعالى is pleased with you and is angry with your two companions.' " (*Sahîh Al-Bukhâri, Hadîth* No. 670, Vol. 4)

فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهٰذَا. فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هٰذَا. فَقَالَ: إِن كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ.

وَأَتَى الأَعْمىٰ فِي صُورَتِهِ. فَقَالَ: رَجُلٌ مِسْكِينٌ، وَابْنُ سَبِيلٍ، وَتَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي. فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ، ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ، شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي فَقَالَ: قَدْ كُنْتُ أَعْمىٰ فَرَدَّ اللهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي. فَخُذْ مَا شِئْتَ. فَوَاللهِ! لاَ أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ للهِ. فَقَالَ: أَمْسِكْ مَالَكَ. فَإِنَّمَا ابْتُلِيتُمْ. فَقَدْ رَضِيَ اللهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ.

1869. Narrated Sa'd رضي الله عنه : I was the first man among the Arabs to shoot an arrow for Allâh's Cause. We used to fight in Allâh's Cause while we had nothing to eat except the leaves of the *Hubla* and the *Samûr* trees (desert

١٨٦٩ - **حَدِيثُ** سَعْدٍ، قَالَ: إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ. وَرَأَيْتُنَا نَغْزُو وَمَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الْحُبْلَةِ وَهٰذَا السَّمُرُ. وَإِنَّ أَحَدَنَا

trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Banî Asad teach me the laws of Islâm. If so, then I am lost, and all my efforts of that hard time had gone in vain." (*Sahîh Al-Bukhâri, Hadîth* No. 460, Vol. 8)

لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا لَهُ خِلْطٌ. ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلاَمِ! خِبْتُ إِذًا، وَضَلَّ سَعْيِي.

1870. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "O Allâh ! Give food to the family of Muhammad (صلى الله عليه وسلم)." (*Sahîh Al-Bukhâri, Hadîth* No. 467, Vol. 8)

١٨٧٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتًا».

1871. Narrated 'Âisha رضى الله عنها: The family of Muhammad صلى الله عليه وسلم had never eaten wheat bread to their satisfaction for three consecutive days since his arrival at Al-Madîna till he died. (*Sahîh Al-Bukhâri, Hadîth* No. 327, Vol. 7)

١٨٧١ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ الْبُرِّ، ثَلاَثَ لَيَالٍ تِبَاعًا، حَتَّى قُبِضَ.

1872. Narrated 'Âisha رضى الله عنها: The family of Muhammad صلى الله عليه وسلم did not eat two meals on one day, but one of the two was of dates. (*Sahîh Al-Bukhâri, Hadîth* No. 462, Vol. 8)

١٨٧٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: مَا أَكَلَ آلُ مُحَمَّدٍ ﷺ، أَكْلَتَيْنِ فِي يَوْمٍ، إِلاَّ إِحْدَاهُمَا تَمْرٌ.

1873. Narrated 'Urwa: 'Âisha رضى الله عنها said to me, "O my nephew! We used to see the crescent and then the crescent and then the crescent and in this way we saw three crescents in two months and no fire (for cooking) was to be made in the houses of Allâh's Messenger صلى الله عليه وسلم." I said, "O my aunt! Then what used to sustain you?" 'Âisha رضى الله عنها said, "The two black things: dates and water, our neighbours from *Ansâr* had some *Manâi'h*[1] and

١٨٧٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ لِعُرْوَةَ: ابْنَ أُخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثُمَّ الْهِلاَلِ، ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللهِ ﷺ نَارٌ.

(قَالَ عُرْوَةُ): فَقُلْتُ: يَا خَالَةُ! مَا كَانَ يُعِيشُكُمْ؟ قَالَتِ: الأَسْوَدَانِ:

[1] (H.1873) *Manâ'ih* is the plural of *Manîha* which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used but the animal is to be returned to the owner.

they used to present Allâh's Messenger صلى الله عليه وسلم some of their milk and he used to make us drink." (*Sahîh Al-Bukhâri, Hadîth* No. 741, Vol. 3)

التَّمْرُ وَالْمَاءُ. إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ، جِيرَانٌ مِنَ الأَنْصَارِ، كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ أَلْبَانِهِمْ فَيَسْقِينَا.

1874. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم died when we had satisfied our hunger with the two black things, i.e. dates and water. (*Sahîh Al-Bukhâri, Hadîth* No. 295, Vol. 7)

١٨٧٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: تُوُفِّيَ النَّبِيُّ ﷺ حِينَ شَبِعْنَا مِنَ الأَسْوَدَيْنِ: التَّمْرِ وَالْمَاءِ.

1875. Narrated Abû Huraira رضى الله عنه : The family of Muhammad [صلى الله عليه وسلم] did not eat their fill for three successive days till he died. (*Sahîh Al-Bukhâri, Hadîth* No. 287 (A), Vol. 7)

١٨٧٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مِنْ طَعَامٍ، ثَلاَثَةَ أَيَّامٍ، حَتَّى قُبِضَ.

CHAPTER 1. Do not enter the places of those who have been unjust to themselves except in a weeping state.

(١) بَابٌ: لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ

1876. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do not enter the places of those people where Allâh's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of those people) because Allâh's Curse and Punishment which fell upon them may fall upon you." (*Sahîh Al-Bukhâri, Hadîth* No. 425. Vol. 1)

١٨٧٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَدْخُلُوا عَلَى هٰؤُلاَءِ الْمُعَذَّبِينَ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ. فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلاَ تَدْخُلُوا عَلَيْهِمْ. لاَ يُصِيبُكُمْ مَا أَصَابَهُمْ».

1877. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The people landed at the land of Thamûd called Al-Hajr along with Allâh's Messenger صلى الله عليه وسلم , and they took water from its well for drinking and kneading the dough with it as well. (When Allâh's Messenger صلى الله عليه وسلم heard about it) he ordered them to pour out the water they had taken from its

١٨٧٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللهِ ﷺ أَرْضَ ثَمُودَ، الْحِجْرَ، فَاسْتَقَوْا مِنْ بِئْرِهَا، وَاعْتَجَنُوا بِهِ. فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُهَرِيقُوا مَا

wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Sâlih) used to drink. (*Sahîh Al-Bukhâri, Hadîth* No. 562, Vol, Vol. 4)

اسْتَقَوْا مِنْ بِئْرِهَا، وَأَنْ يَعْلِفُوا الإِبِلَ الْعَجِينَ. وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتِي كَانَ تَرِدُهَا النَّاقَةُ.

CHAPTER 2. To do good to widows, poor and orphans.

(٢) بَابُ: الْإِحْسَانِ إِلَى الْأَرْمَلَةِ وَالْمِسْكِينِ وَالْيَتِيمِ

1878. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujâhid* (Muslim fighter) who fights for Allâh's Cause, or like him who performs *Salât* (prayer) all the night and observes *Saum* (fast) all the day." (*Sahîh Al-Bukhâri, Hadîth* No. 265, Vol. 7)

١٨٧٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ: النَّبِيُّ ﷺ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ».

CHAPTER 3. The superiority of building mosques.

(٣) بَابُ: فَضْلِ بِنَاءِ الْمَسَاجِدِ

1879. Narrated 'Ubaidullâh Al-Khaulânî: I heard 'Uthmân bin 'Affân saying, when people argued too much about his intention to reconstruct the mosque of Allâh's Messenger صلى الله عليه وسلم, "You have talked too much. I heard the Prophet صلى الله عليه وسلم saying, 'Whoever built a mosque, (Bukair thought that 'Âsim, another subnarrator, added, "With the intention of seeking Allâh's Pleasures), Allâh تعالى will build for him a similar place in Paradise.'" (*Sahîh Al-Bukhâri, Hadîth* No. 441, Vol. 1)

١٨٧٩ - **حَدِيثُ** عُثْمَانَ بْنِ عَفَّانَ. عَنْ عُبَيْدِ اللهِ الْخَوْلاَنِيِّ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ، عِنْدَ قَوْلِ النَّاسِ فِيهِ، حِينَ بَنَىٰ مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ أَكْثَرْتُمْ. وَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «مَنْ بَنَىٰ مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللهِ، بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

CHAPTER 5. Prohibition of *Ar-Riyâ'* (showing off one's good deeds).

(٥) بَابُ: تَحْرِيمِ الرِّيَاءِ

1880. Narrated Jundub رضي الله عنه: The Prophet صلى الله عليه وسلم said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allâh تعالى will let the people know his real

١٨٨٠ - **حَدِيثُ** جُنْدَبٍ. قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللهُ بِهِ».

intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh تعالى will disclose his real intention (and humiliate him). (*Sahîh Al-Bukhâri, Hadîth* No. 506, Vol. 8)

CHAPTER 6. To guard one's tongue.

(٦) بَابٌ: حِفْظِ اللِّسَانِ

1881. Narrated Abû Huraira رضى الله عنه, that he heard Allâh's Messenger صلى الله عليه وسلم saying, "A slave (of Allâh تعالى) may utter a word without thinking whether it is right or wrong and because of that he may slip down in the (Hell) Fire as far away a distance equal to that between the east."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 484, Vol. 8)

١٨٨١ - **حَدِيثُ** أَبِي هُرَيْرَةَ، سَمِعَ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَبَيَّنُ فِيهَا، يَزِلُّ بِهَا فِي النَّارِ، أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ».

CHAPTER 7. The punishment of the one who orders for *Al-Ma'rûf* but he himself does not do it, and forbids from *Al-Munkar* but he himself does it.

(٧) بَابٌ: عُقُوبَةِ مَنْ يَأْمُرُ بِالْمَعْرُوفِ وَلَا يَفْعَلُهُ وَيَنْهَى عَنِ الْمُنْكَرِ وَيَفْعَلُهُ

1882. Narrated Abû Wâ'il: Somebody said to Usâma, "Will you go to so-and-so (i.e. 'Uthmân) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction) for neither do I want to be the first to open it (i.e rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allâh's Messenger صلى الله عليه وسلم." They said, "What have you heard him (the Prophet صلى الله عليه وسلم) saying?" He said, "I have heard him saying, 'A man will be brought on the Day of Resurrection and

١٨٨٢ - **حَدِيثُ** أُسَامَةَ. قِيلَ لَهُ: لَوْ أَتَيْتَ فُلَانًا فَكَلَّمْتَهُ. قَالَ: إِنَّكُمْ لَتُرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ. إِنِّي أُكَلِّمُهُ فِي السِّرِّ، دُونَ أَنْ أَفْتَحَ بَابًا لاَ أَكُونُ أَوَّلَ مَنْ فَتَحَهُ. وَلاَ أَقُولُ لِرَجُلٍ، أَنْ كَانَ عَلَيَّ أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. قَالُوا: وَمَا سَمِعْتَهُ يَقُولُ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ،

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[1] (H.1881) In some narrations it is said, between the East and the West.

thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders) and forbid us from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm forbids) He will reply: Yes, I used to order you for *Al-Ma'rûf* but I did not do it myself, and I used to forbid you from *Al-Munkar* which I used to do it.' " (*Sahîh Al-Bukhâri, Hadîth* No. 489, Vol. 4)

فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيْ فُلاَنُ! مَا شَأْنُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ، وَتَنْهَىٰ عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ».

CHAPTER 8. It is forbidden to make known one's sin.

(٨) بَابُ: النَّهْيِ عَنْ هَتْكِ الْإِنْسَانِ سِتْرَ نَفْسِهِ

1883. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "All the sins of my followers will be forgiven except those of the *Mujâhirûn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allâh screens it from the public, then he comes in the morning and say, 'O so-and-so , I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord, (none knowing about his sin) and in the morning he removes Allâh's screen from himself." (*Sahîh Al-Bukhâri, Hadîth* No. 95, Vol. 8)

١٨٨٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافًى، إِلاَّ الْمُجَاهِرِينَ. وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحُ، وَقَدْ سَتَرَهُ اللهُ، فَيَقُولُ: يَا فُلاَنُ! عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ».

CHAPTER 9. To say *Alhamdulillâh* (praise be to Allâh) on sneezing and disapproval of yawning.

(٩) بَابٌ: تَشْمِيتِ الْعَاطِسِ وَكَرَاهَةِ التَّثَاؤُبِ

1884. Narrated Anas bin Mâlik رضى الله عنه: Two men sneezed before the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said to one of them, "May Allâh bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet صلى الله عليه وسلم said, "That one praised Allâh (by saying *Alhamdulillah* at the time of sneezing), while the other did not praise Allâh تعالى." (*Sahîh Al-Bukhâri, Hadîth* No. 240, Vol. 8)

١٨٨٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُمَا، وَلَمْ يُشَمِّتِ الآخَرَ. فَقِيلَ لَهُ. فَقَالَ: «هٰذَا حَمِدَ اللهَ، وَهٰذَا لَمْ يَحْمَدِ اللهَ».

1885. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him". (*Sahîh Al-Bukhâri, Hadîth* No. 509, Vol. 4)

١٨٨٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «التَّثَاؤُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ».

CHAPTER 11. (About) the rat and that it is transformed.

(١١) بَابٌ: فِي الْفَأْرِ وَأَنَّهُ مَسْخٌ

1886. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A group of Isrealites were lost, nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."[1] I told this to Ka'b who asked me,

١٨٨٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لاَ يُدْرَى مَا فَعَلَتْ، وَإِنِّي لاَ أُرَاهَا إِلاَّ الْفَارَ. إِذَا وُضِعَ لَهَا أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْ؛ وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ» فَحَدَّثْتُ كَعْبًا

[1] (H.1886) It was illegal for the 'Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet صلى الله عليه وسلم inferred from the rats' habit that some Israelites had been transformed into rats.

"Did you hear it from the Prophet صلى الله عليه وسلم ?" I said, "Yes." Ka'b asked me the same question several times. I said to Ka'b, "Do I read the Torah?" (i.e. I tell you this from the Prophet صلى الله عليه وسلم)."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 524, Vol. 4)

فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ. قَالَ لِي مِرَارًا. فَقُلْتُ: أَفَأَقْرَأُ التَّوْرَاةَ؟

CHAPTER 12. A believer is not stung twice out of one and the same hole.

(١٢) بَابٌ: لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ

1887. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A believer is not stung twice (by something) out of one and the same hole."[2] (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 8)

١٨٨٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ».

CHAPTER 14. It is forbidden to praise anyone so much that there may be fear of his being spoiled because of that.

(١٤) بَابٌ: النَّهْيِ عَنِ الْمَدْحِ إِذَا كَانَ فِيهِ إِفْرَاطٌ وَخِيفَ مِنْهُ فِتْنَةُ الْمَمْدُوحِ

1888. Narrated Abû Bakra رضي الله عنه : A man praised another man in front of the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it serveral times, and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is such and such, and Allâh knows exactly the truth, and I do not confirm anybody's good conduct before Allâh, but I think him such and

١٨٨٨ - **حَدِيثُ** أَبِي بَكْرَةَ، قَالَ: أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «وَيْلَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَارًا. ثُمَّ قَالَ: «مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ، لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيبُهُ. وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا. أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذٰلِكَ مِنْهُ».

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[1] (H.1886) Later on the Prophet صلى الله عليه وسلم was informed through inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.

[2] (H.1887) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

such,' if he really knows what he says about him." (*Sahîh Al-Bukhâri, Hadîth* No. 830, Vol. 3)

1889. Narrated Abû Mûsa (Al-Asha'rî) رضي الله عنه. The Prophet صلى الله عليه وسلم heard someone praising another and exaggerating in his praise. The Prophet صلى الله عليه وسلم said, "You have ruined (or cut) the man's back (by praising him much)." (*Sahîh Al-Bukhâri, Hadîth* No. 831, Vol. 3)

١٨٨٩ - حَدِيثُ أَبِي مُوسَىٰ رضي الله عنه، قَالَ: سَمِعَ النَّبِيُّ ﷺ، رَجُلاً يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي مَدْحِهِ فَقَالَ: «أَهْلَكْتُمْ (أَوْ قَطَعْتُمْ) ظَهْرَ الرَّجُلِ».

CHAPTER 15. To give (prefer) the older one.

(١٥) بَابُ: مُنَاوَلَةِ الْأَكْبَرِ

1890. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me. One of them was older than the other and I gave the *Siwâk* to the younger.I was told that I should give it to the older and so I did." (*Sahîh Al-Bukhâri, Hadîth* No. 246-B, Vol. 1)

١٨٩٠ - حَدِيثُ ابْنِ عُمَرَ. أَنَّ النَّبِيَّ ﷺ، قَالَ: «أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ. فَجَاءَنِي رَجُلاَنِ. أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ. فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا. فَقِيلَ لِي: كَبِّرْ. فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا».

CHAPTER 16. (About) to be clear in *Hadîth* (speech) (and to say it after clarification) and (about) the writing of knowledge.

(١٦) بَابُ: التَّثَبُّتِ فِي الْحَدِيثِ وَحُكْمِ كِتَابَةِ الْعِلْمِ

1891. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to talk so clearly that if somebody wanted to count the number of his words, he could do so. (*Sahîh Al-Bukhâri, Hadîth* No. 768 (A), Vol. 4)

١٨٩١ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيثًا، لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ.

CHAPTER 19. Narration about *Al-Hijra* (emigration) (of the Prophet صلى الله عليه وسلم) from Makka to Al-Madîna.

(١٩) بَابُ: فِي حَدِيثِ الْهِجْرَةِ

1892. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما: Abû Bakr رضي الله عنه came to my

١٨٩٢ - حَدِيثُ أَبِي بَكْرٍ. عَنِ الْبَرَاءِ

father who was at home and purchased a saddle from him. He said to 'Âzib "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abû Bakr! Tell me what happened to you on your journey with Allâh's Messenger صلى الله عليه وسلم [during *Al-Hijra* (emigration)]." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide, or he said, "dry grass", for the Prophet صلى الله عليه وسلم to sleep on (for a while). I then said, 'Sleep, O Allâh's Messenger, and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his flock of sheep to that rock with the same intention we had, when he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madîna (or he said, 'Makka'). I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk (them) for us.' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teats from dust, hair and dirt. (The subnarrator said that he saw Al-Barâ' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the

ابْنِ عَازِبٍ قَالَ: جَاءَ أَبُو بَكْرٍ، إِلَى أَبِي فِي مَنْزِلِهِ. فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ: ابْعَثِ ابْنَكَ يَحْمِلْهُ مَعِي. قَالَ: فَحَمَلْتُهُ مَعَهُ وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ. فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ! حَدِّثْنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتَ مَعَ رَسُولِ اللهِ ﷺ. قَالَ: نَعَمْ. أَسْرَيْنَا لَيْلَتَنَا، وَمِنَ الْغَدِ، حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَخَلاَ الطَّرِيقُ، لاَ يَمُرُّ فِيهِ أَحَدٌ. فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ، لَهَا ظِلٌّ، لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ. فَنَزَلْنَا عِنْدَهُ، وَسَوَّيْتُ لِلنَّبِيِّ ﷺ مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ. وَبَسَطْتُ فِيهِ فَرْوَةً. وَقُلْتُ: نَمْ يَا رَسُولَ اللهِ! وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ، فَنَامَ. وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا. فَقُلْتُ: لِمَنْ أَنْتَ يَا غُلاَمُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ (أَوْ مَكَّةَ). قُلْتُ: أَفِي غَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ. قُلْتُ: أَفَتَحْلُبُ؟ قَالَ: نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ: انْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعَرِ وَالْقَذَى. (قَالَ الرَّاوِي: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الأُخْرَى، يَنْفُضُ). فَحَلَبَ فِي قَعْبٍ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ

Prophet صلى الله عليه وسلم to drink and perform the ablution from it. I went to the Prophet صلى الله عليه وسلم hating to wake him up, but when I reached there, the Prophet صلى الله عليه وسلم had already woken up; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allâh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Surâqa bin Mâlik followed us and I said, 'We have been discovered, O Allâh's Messenger!' He said, 'Be not sad (or afraid) surely Allâh تعالى is with us.' The Prophet صلى الله عليه وسلم invoked evil on him (i.e. Surâqa) and the legs of his horse sank into the earth upto its belly. [The subnarrator, Zuhair is not sure whether Abû Bakr said, "(It sank) into solid earth."] Surâqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allâh, I will cause those who are seeking after you to return.' The Prophet صلى الله عليه وسلم invoked good on him and he was saved. Then whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Surâqa fulfilled his promise." (*Sahîh Al-Bukhâri, Hadîth* No. 812, Vol. 4)

حَمَلْتُهَا لِلنَّبِيِّ ﷺ، يَرْتَوِي مِنْهَا، يَشْرَبُ وَيَتَوَضَّأُ. فَأَتَيْتُ النَّبِيَّ ﷺ، فَكَرِهْتُ أَنْ أُوقِظَهُ. فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ. فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ، حَتَّى بَرَدَ أَسْفَلُهُ. فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللهِ! قَالَ: فَشَرِبَ حَتَّى رَضِيتُ. ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟» قُلْتُ: بَلَى. قَالَ: فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ. وَاتَّبَعَنَا سُرَاقَةُ ابْنُ مَالِكٍ. فَقُلْتُ: أُتِينَا يَا رَسُولَ اللهِ! فَقَالَ: «لاَ تَحْزَنْ. إِنَّ اللهَ مَعَنَا».

فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ، فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا، أُرَى فِي جَلَدٍ مِنَ الأَرْضِ. فَقَالَ: إِنِّي أُرَاكُمَا قَدْ دَعَوْتُمَا عَلَيَّ. فَادْعُوَا لِي. فَاللهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِيُّ ﷺ، فَنَجَا. فَجَعَلَ لاَ يَلْقَى أَحَدًا إِلاَّ قَالَ: كَفَيْتُكُمْ مَا هُنَا. فَلاَ يَلْقَى أَحَدًا إِلاَّ رَدَّهُ. قَالَ: وَوَفَى لَنَا.

54. THE BOOK OF COMMENTARY

٥٤ - كِتَابُ التَّفْسِيرِ

1893. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: 'Repentance', but they changed the word and entered the town crawling on their buttocks and saying: 'A wheat grain in the hair.' "[1] (*Sahîh Al-Bukhâri, Hadîth* No. 615, Vol. 4)

١٨٩٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ادْخُلُوا الْبَابَ سُجَّدًا، وَقُولُوا: حِطَّةٌ، فَبَدَّلُوا. فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ».

1894. Narrated Anas bin Mâlik رضى الله عنه : Allâh تعالى sent down His Divine Inspiration to His Messenger(صلى الله عليه وسلم) continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation, and Allâh's Messenger صلى الله عليه وسلم died after that. (*Sahîh Al-Bukhâri, Hadîth* No. 505, Vol. 6)

١٨٩٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ اللهَ تَعَالَى تَابَعَ عَلَى رَسُولِهِ، قَبْلَ وَفَاتِهِ حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كَانَ الْوَحْيُ. ثُمَّ تُوُفِّيَ رَسُولُ اللهِ ﷺ، بَعْدُ.

1895. Narrated 'Umar bin Al-Khattâb رضى الله عنه : Once a Jew said to me, "O chief of Believers! There is a Verse in your Holy Book which is read by all of you (Muslims) and had it been revealed to us, we would have taken that day (on which it was revealed) as an *'Eid* (festival) day." 'Umar bin Al-Khattâb رضى الله عنه asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and

١٨٩٥ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلاً مِنَ الْيَهُودِ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُونَهَا، لَوْ عَلَيْنَا، مَعْشَرَ الْيَهُودِ! نَزَلَتْ، لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ: أَيُّ آيَةٍ؟ قَالَ: **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ**

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[1] (H.1893) They disobeyed Allâh تعالى both in action and in word. Thus Allâh punished them severely by sending on them an epidemic of plague disease. [See *Tafsîr Tabarî,* Vol. 1, P. 303, explanation of the Verse (V.2:59)].

have chosen for you Islâm as your religion." (V.5:3) 'Umar رضي الله عنه replied, "No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم. It was Friday and the Prophet صلى الله عليه وسلم was standing at 'Arafât (i.e. the day of *Hajj*)." (*Sahîh Al-Bukhâri, Hadîth* No. 43, Vol. 1)

دِينًا﴾ قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وَهُوَ قَائِمٌ بِعَرَفَةَ، يَوْمَ جُمُعَةٍ.

1896. Narrated 'Urwa bin Az-Zubair that he had asked 'Âisha رضي الله عنها about the meaning of the Statement of Allâh تعالى: 'If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three or four....' (V.4:3) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adquate *Mahr* (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable *Mahr*; otherwise they were ordered to marry any other woman." 'Âisha further said, "After that Verse the people again asked the Prophet صلى الله عليه وسلم (about the marriage with orphan-girls), so Allâh تعالى revealed the following Verses: 'They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book, concerning the orphan-girls to whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry....' (V.4:127) What is meant

١٨٩٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ رضي الله عنها عَنْ قَوْلِ اللهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ﴾ . . . إِلَى ﴿وَرُبَاعَ﴾ فَقَالَتْ: يَا ابْنَ أُخْتِي! هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا. فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ. فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ.

قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللهِ ﷺ، بَعْدَ هٰذِهِ الآيَةِ. فَأَنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ . . . إِلَى قَوْلِهِ: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾. وَالَّذِي ذَكَرَ اللهُ أَنَّهُ يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ، الآيَةُ الأُولَى الَّتِي قَالَ فِيهَا:

﴿وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾.

قَالَتْ عَائِشَةُ: وَقَوْلُ اللهِ فِي الآيَةِ الأُخْرَى: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ يَعْنِي هِيَ رَغْبَةُ أَحَدِكُمْ لِيَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ. فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ، إِلاَّ بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

by Allâh's saying:- 'And about what is recited unto you' is the former Verse which goes: 'If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice...' (V.4:3) 'Âisha said, "Allâh's saying in the other Verse: '...Yet whom you desire to marry...' (V.4:127) means the disire of the guardian to marry an orphan girl under his guardianship when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." (*Sahîh Al-Bukhâri, Hadîth* No. 674, Vol. 3)

١٨٩٧ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. قَالَتْ: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ، وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ أُنْزِلَتْ فِي وَالِي الْيَتِيمِ الَّذِي يُقِيمُ عَلَيْهِ، وَيُصْلِحُ فِي مَالِهِ، إِنْ كَانَ فَقِيرًا أَكَلَ مِنْهُ بِالْمَعْرُوفِ.

1897. Narrated 'Urwa رضي الله عنه : I heard 'Âisha رضي الله عنها saying, "The Holy Verse: 'Whoever amongst the guardians is rich, should take no wages (from the property of the orphans), but if he is poor, let him have for himself what is just and reasonable (according to his work)' (V.4:6), was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs; if the guardian is poor, he could have from it what is just and reasonable (according to his work)." (*Sahîh Al-Bukhâri, Hadîth* No. 414, Vol. 3)

١٨٩٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ قَالَتِ: الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْهَا، يُرِيدُ أَنْ

1898. Narrated 'Âisha رضي الله عنها regarding the explanation of the following Verse: 'And if a woman fears cruelty or desertion on her husband's part....' (V.4:128) "A man may dislike his wife and intend to divorce her, so

she says to him, 'I give up my rights, so do not divorce me.' The above Verse was revealed concerning such a case." (*Sahîh Al-Bukhâri, Hadîth* No. 630, Vol. 3)

يُفَارِقَهَا. فَتَقُولُ: أَجْعَلُكَ مِنْ شَأْنِي فِي حِلٍّ. فَنَزَلَتْ هٰذِهِ الآيَةُ فِي ذٰلِكَ.

1899. Narrated Sa'îd bin Jubair رضي الله عنه: The people of Kûfa disagreed (disputed) about the Verse. So I went to Ibn 'Abbâs and asked him about it. He said, "This Verse: 'And whoever kills a believer intentionally, his recompense is Hell,' (V.4:93), was revealed last of all (concerning premeditated murder) and nothing cancelled (abrogated) it." (*Sahîh Al-Bukhâri, Hadîth* No. 114, Vol. 6)

١٨٩٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: آيَةٌ اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ. فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ، فَسَأَلْتُهُ عَنْهَا. فَقَالَ: نَزَلَتْ هٰذِهِ الآيَةُ **﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾** هِيَ آخِرُ مَا نَزَلَ، وَمَا نَسَخَهَا شَيْءٌ.

1900. Narrated Sa'îd bin Jubair رضي الله عنه: Ibn Abza said to me, "Ask Ibn 'Abbâs regarding the Statement of Allâh تعالى: 'And whoever kills a believer intentionally, his recompense is Hell...' (V.4:93) And also His Statement: 'Nor kill such life as Allâh has forbidden, except for a just cause... except those who repent, and believe, (in Islâmic Monotheism), and do righteous good deeds...' " (V.25:68-70). So I asked Ibn 'Abbâs and he said, "This (V.25:68-70) was revealed, (in connection with) the people of Makka when they said, 'We have (invoked other gods) as (rivals) equals with Allâh, and we have killed such lives which Allâh has made sacred, and we have committed illegal sexual intercourse, (before embracing Islâm).' So Allâh revealed: 'Except those who repent and believe (in Islâmic Monotheism) and do righteous good

١٩٠٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ. قَالَ ابْنُ أَبْزَى: سُئِلَ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى: **﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾**، وَقَوْلِهِ: **﴿وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلاَّ بِالْحَقِّ﴾**.. حَتَّى بَلَغَ **﴿إِلاَّ مَنْ تَابَ﴾** فَسَأَلْتُهُ، فَقَالَ: لَمَّا نَزَلَتْ قَالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَلْنَا بِاللهِ وَقَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلاَّ بِالْحَقِّ، وَأَتَيْنَا الْفَوَاحِشَ. فَأَنْزَلَ اللهُ **﴿إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا﴾**... إِلَى قَوْلِهِ: **﴿غَفُورًا رَحِيمًا﴾**.

deeds... and Allâh is Oft Forgiving, Most Merciful.' " (V.25:70) (*Sahîh Al-Bukhâri, Hadîth* No. 288, Vol. 6)

1901. Narrated Ibn 'Abbâs رضي الله عنهما regarding the Verse: 'And say not to anyone who greets you (by embracing Islâm), you are not a believer,' (V.4:94) There was a man amidst his flock of sheep. The Muslims pursued him, and he greeted them by saying "*As-Salâm-o-Alaikum*" (Peace be on you). But they killed him and took over his sheep. Thereupon Allâh تعالى revealed in that concern the above Verse up to: '...seeking the perishable goods of this worldly life...' (V.4:94) i.e. those sheep. (*Sahîh Al-Bukhâri, Hadîth* No. 115, Vol. 6)

1902. Narrated Abû Ishâq رضي الله عنه: I heard Al-Barâ' رضي الله عنه saying, "This (following) Verse was revealed regarding us, for the *Ansâr* on returning from *Hajj* never entered their houses through the proper doors but from behind. One of the *Ansâr* came and entered through the door and he was taunted for it. Therefore, the following Verse was revealed: '...It is not *Al-Birr* (righteousness, piety etc.) that you enter the houses from the back, but *Al-Birr* is the quality of the one who fears Allâh. So, enter houses through their proper doors...' " (V.2:189) (*Sahîh Al-Bukhâri, Hadîth* No. 30, Vol. 3)

CHAPTER 4. 'Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), Ezra', or angels etc.] desire (for themselves) means of access... (V.17:57)

1903. Narrated 'Abdullâh, regarding the explanation of the Verse: 'Those

١٩٠١ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ قَالَ: كَانَ رَجُلٌ فِي غُنَيْمَةٍ لَهُ، فَلَحِقَهُ الْمُسْلِمُونَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَتَلُوهُ وَأَخَذُوا غُنَيْمَتَهُ. فَأَنْزَلَ اللهُ فِي ذَلِكَ، إِلَى قَوْلِهِ: ﴿عَرَضَ الْحَيَاةِ الدُّنْيَا﴾ تِلْكَ الْغُنَيْمَةُ.

١٩٠٢ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ فِينَا. كَانَتِ الأَنْصَارُ، إِذَا حَجُّوا فَجَاؤُوا، لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ، وَلٰكِنْ مِنْ ظُهُورِهَا. فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَأَنَّهُ عُيِّرَ بِذٰلِكَ، فَنَزَلَتْ ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾.

(٤) بَابٌ: فِي قَوْلِهِ تَعَالَى: **أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ**

١٩٠٣ - **حَدِيثُ** ابْنِ مَسْعُودٍ ﴿إِلَى

whom they call upon [like 'Iesa (Jesus) the son of Maryam (Mary), Ezra', angels etc.) desire (for themselves) means of access to their Lord (Allâh) as to which of them should be the nearest and they (Jesus, Ezra, angels etc.) hope for His Mercy and fear His Torment...' (V.17:57) "Some persons from mankind used to worship some persons from *Jinn,* then those *Jinn* who were worshipped became Muslims (embraced Islâm), but those human beings stuck to their (old) religion." (*Sahîh Al-Bukhâri, Hadîth* No. 238, Vol. 6)

رَبِّهِمُ الْوَسِيلَةَ﴾ قَالَ: كَانَ نَاسٌ مِنَ الإِنْسِ يَعْبُدُونَ نَاسًا مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنُّ، وَتَمَسَّكَ هٰؤُلاَءِ بِدِينِهِمْ.

CHAPTER 5. *Sûrat Barâ'a* [*Sûrat At-Tauba* (repentance)] and *Sûrat Al-Anfâl* (spoils of war) *Sûrat Al-Hashr* (Gathering).

(٥) بَابٌ: فِي سُورَةِ بَرَاءَةَ وَالأَنْفَالِ وَالْحَشْرِ

1904. Narrated Sa'îd bin Jubair رضى الله عنه : I asked Ibn 'Abbâs رضى الله عنهما about *Sûrat At-Tauba*, and he said, "*Sûrat At-Tauba*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression): '... and of them ... and of them', till they started thinking that none of them would be left unmentioned therein." I said, "What about *Sûrat Al-Anfâl*?" He replied, "*Sûrat Al-Anfâl* was revealed in connection with the Badr Battle". I said, "(What about) *Sûrat Al-Hashr*?" He replied, "It was revealed in connection with Banî an-Nadîr."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 404, Vol. 6)

١٩٠٤ - **حَدِيثُ** ابْنِ عَبَّاسٍ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ هِيَ الْفَاضِحَةُ. مَا زَالَتْ تَنْزِلُ (وَمِنْهُمْ، وَمِنْهُمْ)، حَتَّى ظَنُّوا أَنَّهَا لَمْ تُبْقِ أَحَدًا مِنْهُمْ إِلاَّ ذُكِرَ فِيهَا. قَالَ: قُلْتُ: سُورَةُ الأَنْفَالِ؟ قَالَ: نَزَلَتْ فِي بَدْرٍ. قَالَ: قُلْتُ: سُورَةُ الْحَشْرِ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ.

[1] (H.1904) Banî an-Nadîr was a Jewish tribe in Al-Madîna.

CHAPTER 6. The revelation of the prohibition of alcoholic liquors.

(٦) بَابٌ: فِي نُزُولِ تَحْرِيمِ الْخَمْرِ

1905. Narrated Ibn 'Umar رضي الله عنهما: 'Umar delivered a *Khutba* (religious talk) on the pulpit of Allâh's Messenger صلى الله عليه وسلم, saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that,that disturbs the mind." 'Umar added, "I wish Allâh's Messenger صلى الله عليه وسلم had not left us before he had given us difinite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of *Al-Kalala* (the deceased person who has neither descendants nor ascendants as heirs, and various types or gates from the gates of *Ribâ* (usury)." (*Sahîh Al-Bukhâri, Hadîth* No. 493, Vol. 7)

١٩٠٥ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ. عَنِ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: خَطَبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّهُ قَدْ نَزَلَ تَحْرِيمُ الْخَمْرِ. وَهْيَ مِنْ خَمْسَةِ أَشْيَاءَ: الْعِنَبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ. وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ. وَثَلاَثٌ، وَدِدْتُ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا عَهْدًا: الْجَدُّ وَالْكَلاَلَةُ وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

CHAPTER 7. Allâh's Statement: These two opponents (believers and disbelievers) dispute with each other about their Lord (V.22:19)

(٧) بَابٌ: فِي قَوْلِهِ تَعَالَى: هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

1906. Narrated Abû Dhar رضي الله عنه: The following Holy Verse: 'These two opponents (believers and disbelievers) dispute with each other about their Lord,' (V.22:19) was revealed concerning six men from Quraish, namely, 'Alî, Hamza, 'Ubaida bin Al-Hârith, Shaiba bin Rabî'a, 'Utba bin Rabi'a and Al-Walîd bin 'Utba. (*Sahîh Al-Bukhâri, Hadîth* No. 305, Vol. 5)

١٩٠٦ - **حَدِيثُ** أَبِي ذَرٍّ. عَنْ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ قَسَمًا، إِنَّ هٰذِهِ الآيَةَ ﴿هٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةَ، وَعَلِيٍّ، وَعُبَيْدَةَ بْنِ الْحَارِثِ، وَعُتْبَةَ وَشَيْبَةَ ابْنَيْ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ.

تَمَّ الْكِتَابُ، وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ

END OF THE BOOK *AL-LÛ'LÛ' WAL-MARJÂN*

APPENDIX-I
GLOSSARY

Aalim : (العالم) A knowledgeable person or a religious scholar in Islâm.

'Abd : (العبد) A male slave.

'Âd : (عـاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.

Ad-Dabûr : (الدبور) Westerly wind.

Adhân : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha ill-Allâh.* (See *Sahîh Al-Bukhâri,* Vol.1, Page 334*).*

Ahkâm : (الأحكام) "Orders". According to Islâmic law, there are five kinds of orders:

1. Compulsory (*Wâjib* الواجب)
2. Order without obligation (*Mustahab* المستحب)
3. Forbidden (*Muharram* المحرم)
4. Disliked but not forbidden (*Makrûh* المكروه)
5. Legal and allowed (*Halâl* الحلال)

'Aina : (العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to his demand money. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.

Aiyim : (الأيـم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajwa : (العجوى) Pressed soft dates (or a kind of dates).

Al-Ahzâb : (الأحـزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.

Al-'Amânah : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

Al-'Aqîq : (العقيـق) A valley in Al-Madîna about seven kilometers west of Al-Madîna.

Al-Arba'a : (الأربعة) The four compilers of *Ahadith* — Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah.

Al-'Awâmir : (العوامر) Snakes living in houses.

Al-Bahîrah : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Al-Baidâ' : (البيداء) A place to the south of Al-Madîna on the way to Makka.

Al-Bait-ul-Ma'mûr (البيت المعمور) Allâh's House over the seventh heaven.

Al-Batsh : (البطش) The Grasp.

Al-Fâtiha : (الفاتحة) The first *Sûrah* in the Qur'ân.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Al-Ghâba : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.

Al-Ghurr-ul-Muhajjalûn : (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Al-Harûriya : (الحرورية)A special unorthodox religious sect.

Al-Hasbâ' : (الحصباء) A place outside Makka where pilgrims go after finishing all the ceremonies of *Hajj*.

Al-Hidana : (الحضانة) The nursing and caretaking of children.

Al-Hijr : (الحجر) The unroofed portion of the Ka'ba which at present is in the form of a compound towards the north of the Ka'ba.

Al-Hudaibîya : (الحديبية) A well-known place about 16 kilometers from Makka on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing *'Umrah*.

Al-Ihdâd : (الإحداد) Mourning for a deceased husband.

Al-Ihtibâ' : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

Al-Istibra : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Al-Ji'râna : (الجعرانة) A place, few kilometers from Makka. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform *'Umrah*.

Al-Juhfa : (الجحفة) The *Mîqât* of the people of Shâm.

Al-Kabâ'ir : (الكبائر) The biggest sins.

Al-Kauthar : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).

Al-Khamsa : (الخمسة) The five compilers of *Ahadith* — Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

Al-Lizâm : (اللزام) The settlement of affairs, in the *Hadîth,* it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Al-Madîna : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.

Al-Maghâzi : (المغازي) Plural of *Maghza,* i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)

Al-Manâsî' : (المناصع) A vast plateau on the outskirts of Al-Madîna.

Al-Maqâm-al-Mahmûd : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).

Al-Marwa : (المروة) A mountain in Makka, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)

Al-Mash'ar Al-Harâm : (المشعر الحرام) A sacred place at *Muzdalifa.*

Al-Masih-ad-Dajjâl : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of (V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).

Al-Masjid-al-Aqsa: (المسجد الأقصى) The most sacred mosque in Jerusalem.

Al-Masjid-al-Harâm : (المسجد الحرام) The most sacred mosque in Makka. The Ka'ba is situated in it.

Al-Muhassab : (المحصب) A valley outside Makka sometimes called Khaif Banî Kinana.

Al-Muta'wwilûn : (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Al-Qasâma : (القسامة) The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.

Al-Qaswâ' : (القصواء) The name of the Prophet's she-camel.

Al-Qisâs : (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

'Ama : (الأمة) A female slave.

Ambijania : (الأنبجانية) A plain woollen cloth without marks.

'Amîn : (آمين) O Allâh, accept our invocation.

Amma Ba'du : (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after".

An-Najâshi : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.

An-Najsh	:	(النجش) A trick (offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
An-Najwa	:	(النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhâri,* Vol.3, *Hadîth* No. 621).
Ansâr	:	(الأنصار) (Plural of *Ansâri*). The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makka and other places.
'Anaza	:	(العنزة) A spear-headed stick.
'Aqîqa	:	(العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh. (See *Sahîh Al-Bukhâri,* The Book of *'Aqîqa*, Vol. 7, Page No. 272).
'Aqra Halqa	:	(عقرى حلقى) It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.
'Arafa (day of)	:	(عرفة) The ninth day of the month Dhul-Hijja, on which rituals of *Hajj* are performed.
'Arafât	:	(عرفات) A famous place of pilgrimage on the southeast of Makka about twenty-five kilometers from it.
Arâk	:	(الأراك) A tree from which *Siwâk* سواك (tooth brush) is made.
'Arîya	:	(العرية) (Plural: *'Arâya*) *Bai'-al-'Arâya* is a kind of sale by which the owner of *'Arîya* is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See *Sahîh Al-Bukhâri,* Vol.3, *Ahâdîth* Nos.389,394 and 397).
Ar-Radâ'a	:	(الرضاعة) The suckling of one's own or someone's child.
Ar-Raj'a	:	(الرجعة) The bringing back of a wife by the husband after the first or second divorce.
Ar-Rajm	:	(الرجم) Means (in Islâmic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.
Ar-Ruqya	:	(الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
'Arsh	:	(الأرش) Compensation given in case of someone's injury caused by another person.
'Asaba	:	(العصبة) All male relatives of a deceased person, from the father's side.
'Asb	:	(العصب) A kind of Yemeni cloth that is very coarse.

Ashâb As-Suffa : (أصحاب الصفة) They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people.

Ashâb As-Sunan : (أصحاب السنن) The compilers of the prophetic *Ahadith* on Islamic jurisprudence.

Ashâb Ash-Shajara : (اصحاب الشجرة) Those Companions of the Prophet صلى الله عليه وسلم who took oath to defend the religion against Quraish at Al-Hudaibiya.

Ash-Shahâda : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah."

Ash-Shiqâq : (الشقاق) Difference between husband and wife or any two persons.

'Ashûra : (العاشوراء) The 10th of the month of Muharram (the first month in the Islâmic calendar).

'Asr : (العصر) Afternoon, *'Asr* prayer time.

As-Saba : (الصبا) Easterly wind.

As-Sab'a : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

As-Sâ'iba : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

As-Salât : (الصلاة) See *Iqâmat-as-Salât.*

As-Saum : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

As-Sihah As-Sitta : (الصحاح الستة) The six books of *Ahadith*: Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi and Ibn Mâjah.

As-Sirât : (الصراط) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sitta : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are called *Sihah Sitta.*

At-Tan'îm : (التنعيم) A place towards the north of Makka outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform *'Umra.*

Ath-Thalatha : (الثلاثة) The three compilers of *Ahadith* — Abu Dau'd, Nasâ'i, Tirmidhi.

'Aura : (العورة) That part of the body which is illegal to keep naked before others.

'Awâli-al-Madîna : (عوالي المدينة) Outskirts of Al-Madîna at a distance of six or more kilometers.

Awâqin	:	(أواق) (Singular: *'Uqîya*: 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahih Al-Bukhâri,* Vol. 2, *Hadîth* No. 526).
Awsuq	:	(أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.
Ayyâm At-Tashriq	:	(أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.
'Ayât	:	(الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
'Ayat-ul-Kursi	:	(آية الكرسي) Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah.*
Azl	:	(العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
Azlâm	:	(الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
Az-Zihâr	:	(الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
Badana	:	(بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka.
Bâdhaq	:	(الباذق) A kind of alcoholic drink prepared from grapes.
Badr	:	(البدر) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
Bai'a	:	(البيعة) A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
Bai' As-Salaf	:	(بيع السلف) See *Salaf*
Bai' As-Salam	:	(بيع السلم) See *Salam.*
Bai'-il-Hasat	:	(بيع الحصاة) "Pebble throwing trade" is an imposture form of a trade. In this trade the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this imposture trade and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.
Bait-ul-Maqdis	:	(بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islâmic world; the first and second being *Al-Masjid-al-Harâm* at Makka and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.
Bait-ul-Midras	:	(بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).

Bai'at-ur-Ridwân	:	(بيعة الرضوان) The oath and pledge taken by the *Sahâba* at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضي الله عنه who had gone to negotiate with them and reported to have been captivated.
Bâlâm	:	(بالام) Means an ox.
Banû Al-Asfar	:	(بنو الأصفر) The Byzantines.
Baqî'	:	(البقيع) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
Barra	:	(البرّ) Pious.
Bid'a	:	(البدعة) Heresy (or any innovated practice in religion).
Bint Labûn	:	(بنت لبون) Two-year-old she-camel.
Bint Makhâd	:	(بنت مخاض) One-year-old she-camel.
Bu'âth	:	(بعاث) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the *Ansâr* tribes of Al-Aus and Al-Khazraj.
Burâq	:	(براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
Burd, Burda	:	(البرد، البردة) A black square narrow dress.
Burnus	:	(البرنس) A hooded cloak.
Burud	:	(البُرد) Plural of *Barîd.* One *Barid* is equal to 4 *Farsakh* = 12 miles = 19.31 kilometers.
Buthan	:	(بطحان) A valley in Al-Madîna.
Caliph	:	The *Imâm* or the Muslim ruler.
Caliphate	:	The Muslim state.
Daghâbis	:	(الضغابيس) Snake cucumbers.It is a plural of *Daghbûs*.
Daiyân	:	(الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
Dajjâl	:	(الدجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).
Dâniq	:	(دانق) A coin equal to one-sixth of a Dirham.
Dâr-al-Qadâ'	:	(دارالقضاء) Justice House (court).
Dhât-'Irq	:	(ذات عرق) *Miqât* for the pilgrims coming from Iraq.
Dhât-un-Nitâqain	:	(ذات النطاقين) Asmâ', the daughter of Abû Bakr رضي الله عنهما . It literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
Dhât-ur-Riqâ'	:	(ذات الرقاع) It is name of a *Ghazwa* and it may be translated as 'the one

having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.

Dhaw-ûl-Arhâm : (ذوو الأرحام) Relatives on the maternal side.

Dhimmî : (الذمي) A non-Muslim living under the protection of an Islâmic government.

Dhi-Tuwa : (ذي طوى) It is one of the valleys (districts) of Makka and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makka was a small city and this well was outside its precincts. Nowadays Makka is a larger city and the well is within its boundaries.

Dhû-Mahram : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.

Dhûl-Farâid : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâid*, and the rest are *Asaba* (العصبة)

Dhûl-Hijja : (ذوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifa : (ذو الحليفة) The *Mîqât* of the people of Al-Madîna now called 'Abyâr 'Alî.

Dhûl-Khalasa : (ذو الخلصة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bajaila).

Dhûl-Qa'da : (ذو القعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)

Dhun-Nûrain : (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to $^1/_{12}$ of one *Uqiya* of gold in value.

Dîya : (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha : (الضحى) Forenoon.

'Eid-al-Adha : (عيد الأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijja (month).

'Eid-al-Fitr : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân immediately. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast) .

Fadak : (فدك) A town near Al-Madîna.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($^1/_2$, $^1/_4$, $^1/_3$, $^1/_6$ $^1/_8$, $^2/_3$). [V.4:11, 12, 176]

Faraq : (الفرق) A bowl for measuring.

Fard 'Ain : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.

Fard Kifâya : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farîda : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.

Farrûj : (الفروج)A *Qabâ'* opened at the back.

Farsakh : (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.

Fatât : (الفتاة) A female slave or a young lady.

Fidya : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Fitna : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Gharar : (الغرر) The sale of what is not present; e.g. of unfished fish.

Ghâzî : (الغازي) A Muslim fighter returning after participation in *Jihâd* (Islâmic holy fighting).

Ghazwa : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul-Khandaq : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.

Ghila : (الغيلة) To have sexual intercourse with the wife before weaning the child.

Ghîra : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Ghusl : (الغسل) Taking a bath in ceremonial way. This is necessary for one who is *Junub,* and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.

Habal-il-Habala : (حبل الحبلة) There were two forms of this trade called *Habal-il-Habala.* The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of trade are prohibited.

Hadath Al-Asghar : (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadath Al-Akbar: (الحدث الأكبر) Sexual discharge.

Hadîth : (الحديث) (Plural: *Ahadith* أحاديث*)* The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم . Following are the few classifications of *Ahadith*:

(الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.

(الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahih* (sound) or *Da'if* (weak).

(الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahih* (sound) *Hadîth.*

(المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth.*

(المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do ....'.

(المرفوع) *Marfu'* (traceable) — A *Hadîth* referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).

(الموقوف) *Mauquf* (untraceable) — It is a *Hadîth* about a *Sahâbi* (Companion of the Prophet صلى الله عليه وسلم). A description, report or an

information given by a *Sahâbi*. A *Mauquf* is also called an *Athar* (الأثر)

(المضطرب) *Mudtarib* (confounding) — A *Hadîth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(المنقطع) *Munqati'* (disconnected) — A *Hadîth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(المرسل) *Mursal* (disreferred) — A *Hadîth* with the chain of narrators ending at a *Tabi'i,* without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم .

(المسند) *Musnad* (subjective) — (i) A *Hadîth* with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A *Hadîth* collection in which all the narrations of a reporter are gathered together.

(المتصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet صلى الله عليه وسلم, or a *Mauquf* (untraceable) ending at a *Sahâbi.*

(الصحيح) *Sahih* (sound) — A *Musnad Hadîth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shâdh* (شاذ -odd) or a *Mu'allal* (المعلل -faulty).

Hady : (الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hais : (الحيس) A dish made of cooking-butter, dates and cheese.

Hajj : (الحج) Pilgrimage to Makka.

Hajj-al-Akbar : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijja).

Hajj-al-Asghar : (الحج الأصغر) *'Umrah.*

Hajj-al-Ifrâd : (حج الإفراد) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Hajj* only.

Hajj-al-Qirân : (حج القران) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umrah* and *Hajj* altogether.

Hajj-at-Tamattu' : (حج التمتع) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umrah,* and then after performing *Tawâf* and *Sa'y,* he goes out of his *Ihrâm.* With the commencement of *Hajj* days, he enters in the state of *Ihrâm* again and performs *Hajj.*

Hajjat-ul-Wadâ' : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم, the year before he died.

Hajj Mabrûr : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.

Hajjâm : (الحجام) One who performs cupping.

Halâl	:	(الحلال) Lawful.
Halala	:	(الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
Humaz	:	(الهمز) Madness or evil suggestions.
Hanîf	:	(الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
Hantâ	:	(هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).
Hanût	:	(الحنوط) A kind of scent used for embalming the dead.
Harâm	:	(الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
Haram	:	(الحرم) Sanctuaries of Makka and Al-Madîna.
Haraurâ'	:	(الحروراء) A town in Irâq.
Harba	:	(الحربة) A short spear.
Harj	:	(الهرج) Killing.
Harra	:	(الحرة) A well-known rocky place in Al-Madîna covered with black stones.
Hasîr	:	(الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
Hawâla	:	(الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
Hawâzin	:	(الهوازن) A tribe of Quraish.
Hayâ'	:	(الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز و جل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahîh Al-Bukhâri,* Vol. 1, *Hadîth* No.8).
Hiba	:	(الهبة) It means to present something to someone as a gift for Allah's sake.
Hijâb	:	(الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
Hijra	:	(الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims flight from Makka to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet's migration journey from Makka to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet's migration journey

from Makka to Al-Madina.

Hilâb : (حلاب) A kind of scent.

Hima : (الحمى) A private pasture.

Himyân : (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair etc.

Hiqqa : (الحقة) A three-year-old she-camel.

Hirâ' : (الحراء) A well-known cave in a mountain near Makka.

Hourîs : (الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54, Page 147].

Hubal : (هبل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.

Hublâ : (الحبلى) A kind of desert tree.

Hudâ : (الحداء) Chanting of camel-drivers keeping time of camel's walk.

Hudûd : (الحدود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).

Hujra : (الحجرة) Courtyard or a room. (See *Lisân-e-'Arab*).

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Hums : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makka." They thought themselves superior to the other people.

Hunain : (الحنين) A valley between Makka and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.

'Iddah : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrat* 65).

Idhkhir : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).

Ihrâm : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umrah* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umrah*. Then *Talbîya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2)

Ridâ' : worn round the upper part of the body.

Ihsân : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Ihtikâr : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Ijâra : (الإجارة) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*

Iliyâ' : (ايلياء) Jerusalem.

Imâm : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).

Imân : (الإيمان) Faith, Belief.

Imlâs : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Iqâma : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâma,* except the last utterance of *Allâhu Akbar,* and the prayer is offered immediately after the *Iqâma.*

Iqamat-as-Salât : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:

(A) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayers) the way you see me performing them." Please see *Ahâdith* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm.*

'Ishâ' : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Ishtimâl-as- : (اشتمال الصماء) The wearing of clothes in the following two ways:

Sammâ'		1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.
Isnâd	:	(الإسناد) (Plural of *Sanad* السند). The chain of narrators of a Prophetic *Hadith.*
Istabraq	:	(استبرق) Thick *Dîbâj* (pure silk cloth).
Istihâda	:	(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhâri,* Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).
Istihsân	:	(الاستحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of *Sunna* (and they are the majority) do not agree to it].
Istikhâra	:	(الاستخارة) A *Salât* (prayer) consisting of two *Rak'a* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 263, Vol. 2, *Hadîth* No.391, Vol. 8, *Hadîth* No. 487, Vol. 9, *Sahih Al-Bukhâri*).
Istisqâ'	:	(الاستسقاء) A *Salât* (prayer) consisting of two *Rak'a,* invoking Allâh for rain in seasons of drought,
I'tikâf	:	(الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
'Iylâ'	:	(الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
Izâr	:	(الإزار) A sheet worn below the waist to cover the lower-half of the body.
Jadha'a	:	(الجذعة) A four-year-old she-camel.
Jahannam	:	(جهنم) Hell-fire.
Jahiliya	:	(الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم.
Jalîl	:	(الجليل) A kind of good smelling grass grown in Makka.
Jalsat-ul-Istirâhat	:	(جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
Jam'	:	(الجمع) Al-Muzdalifa, a well-known place near Makka.
Jamra	:	(الجمرة) A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw

	pebbles at these *Jamra* on the four days of *'Eid-al-Adha* at Mina.
Jamrat-al-'Aqaba :	(جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makka.
Janâba :	(الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
Janâza :	(الجنازة) (Plural: *Janâ'iz* الجنائز) Funeral.
Janna :	(الجنة) Paradise.
Janîb :	(الجنيب) A good kind of date.
Jihâd :	(الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm.
Jimâr :	(الجمار) Plural of *Jamra*.
Jinn :	(الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light.
Jizya :	(الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhâri,* Vol. 4, Page No. 251, Chapter 21, and *Ahâdîth* No. 384, 385 and 386.]
Jubba :	(الجبة) A cloak.
Jumada-ath-Thâniya :	(جمادى الثانية) Sixth month of the Islâmic calendar.
Jumu'a :	(الجمعة) Friday.
Junub :	(الجنب) A person who is in a state of *Janâba*.
Jurhum :	(جرهم) Name of an Arab tribe.
Ka'ba :	(الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makka) towards which all Muslims face in *Salât* (prayer).
Kafâla :	(الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
Kaffâra :	(الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
Kâfir :	(الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
Kanz :	(الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
Katm :	(الكتم) A plant used for dyeing hair.
Kauthar :	(الكوثر) See *Al-Kauthar*.

Khadira	:	(خضرة) A kind of vegetation.
Khaibar	:	(خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadhir. It was conquered by the Muslims in 5 H.
Khalifa	:	(الخليفة) (Plural: *Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم .
Khalîl	:	(الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.
Khalûq	:	(الخلوق) A kind of perfume.
Khamr	:	(الخمر) Alcohol, intoxicant etc.
Khamîsa	:	(الخميصة) A black woollen square blanket with marks on it.
Khandaq	:	(الخندق) See *Ghazwat-ul-Khandaq*.
Kharâj	:	(الخراج) *Zakât* imposed on the yield of the land ($^1/_{10}$th or $^1/_{20}$th).
Khasuf	:	(الخسوف) Lunar eclipse.
Khawârij	:	(الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
Khazîr or *Khazîra*	:	(الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
Khilafa	:	(الخلافة) (i) Succession. (ii) Islamic leadership.
Khimâr	:	(الخمار) A piece of cloth with which a woman covers her head and neck area.
Khuff	:	(الخف) Leather socks.
Khul'	:	(الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
Khumra	:	(الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].
Khumus	:	(الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
Khushû'	:	(الخشوع) Humility before Allah.
Khutba	:	(الخطبة) Religious talk (sermon).
Khutbat-un-Nikâh	:	(خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
Khuzâ'a	:	(الخزاعة) Banu Khuzâ'a, an Arabian tribe.
Kohl	:	(الكحل) Antimony eye powder.
Kûfa	:	(الكوفة) A town in 'Irâq.

Kufr : (الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).

Kufu' : (الكفوء) It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth,* rest of the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.

Kunya : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.

Kusûf : (الكسوف) Solar eclipse.

Labbaika wa sa'daika : (لبيك وسعديك) I respond to your call; I am obedient to your orders.

Lâ ilâha ill-Allâh: (لاإله إلا الله) There is no true God except Allâh.

Lailat-ul-Qadr : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahih Al-Bukhâri,* Vol. 3, *Hadîth* No. 231 and Chapter No.2).

Lât & Uzza : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*,24 :6,7,8,9,).

Luqata : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Ma'âfiri : (معافري) A type of garment of Yemen origin.

Maghâfîr : (المغافير) A bad smelling gum.

Maghrib : (المغرب) Sunset, evening *Salât* (prayer).

Mahr : (المهر) Bridal money given by the husband to the wife at the time of marriage.

Mahram : (المحرم) See *Dhu-Mahram.*

Makrûh : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlûk : (المملوك) A male slave.

Manâsik Al-Hajj : (مناسك الحج والعمرة) [i.e. *Ihrâm; Tawâf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy*

wal-'Umrah		(throwing pebbles) of *Jamrât;* slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umrah, Sahih Al-Bukhâri*, Vol.2-3.
Manîha	:	(المنيحة) (Plural:*Manâ'ih* المنائح) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
Maqâm Ibrâhîm	:	(مقام إبراهيم) (The place) the stone on which Ibrâhîm (Abraham) عليه السلام stood while he and Ismâîl (Ishmael) عليه السلام were building the Ka'ba.
Mâ shâ' Allâh	:	(ما شاء الله) An Arabic sentence meaning literally, "What Allâh wish," and it indicates a good omen.
Mashruba	:	(المشربة) Attic room.
Masjid	:	(المسجد) Mosque.
Mathânî	:	(المثاني) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Salât* (prayer).
Maula	:	(المولى) It has many meanings. Some are: a manumitted slave, or a master or the *Rabb* [Lord (Allâh)].
Maulâya	:	(مولايا) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
Mauqûdha	:	(الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
Mawâli	:	(الموالي) Non-Arabs and originally former slaves.
Mayâthir	:	(المياثر) Silk cushions.
Mihjan	:	(المحجن) A walking stick with a bent handle.
Mijanna	:	(المجنّ) A place at Makka.
Mina	:	(منى) A pilgrimage place outside Makka on the road to 'Arafât. It is eight kilometers away from Makka and about sixteen kilometers from 'Arafât.
Mîqât	:	(الميقات) (Plural: *Mawâqît* المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makka, when intending to perform *Hajj* or *'Umrah.*
Miracles	:	Of the Prophet صلى الله عليه وسلم . See *Sahîh Al-Bukhâri,* Vol 1, Introductory Pages.
Mi'râd	:	(المعراض) A featherless arrow.
Mi'râj	:	(المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol.4 and *Hadîth* No.227,Vol 5, *Sahih Al-Bukhâri*). [Also see (V.53:12) the Qur'ân]
Mirbad	:	(المربد) A place where dates are dried.
Misr	:	(مصر) Egypt.
Miswâk	:	(المسواك) A tooth brush made of *Arâk*-tree roots.

Mithqâl	:	(المثقال) A special kind of weight (equals $4^{2}/_{7}$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
Mu'adhdhin	:	(المؤذن) A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).
Mu'âhid	:	(المعاهد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job
Mu'allafat-ul-Qulûb	:	(مؤلفة القلوب) New Muslims who were given *Sadaqa* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.
Mu'arras	:	(المعرس) A place nearer to Mina than Ash-Shajara.
Mu'awwidhât	:	(المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].
Mubashshirât	:	(المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 119].
Mubiqât	:	(الموبقات) Great destructive sins.
Mudabbar	:	(المدبر) A slave who is promised by his master to be manumitted after the latter's death.
Mudâraba	:	(المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.
Mudd	:	(المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
Mufassal or *Mufassalât*	:	(المفصل، المفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
Muhâjir	:	(المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madîna in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makka and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
Muhâqala	:	(المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
Muharram	:	(المحرم) The first month of the Islâmic calendar.
Muhkam	:	(المحكم) Qur'ânic Verses the orders of which are not cancelled (abrogated).
Muhrim	:	(المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umrah*.
Muhrima	:	(المحرمة) A female in the state of *Ihrâm*.
Muhsar	:	(المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but

cannot because of some obstacle.

Mujâhid : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.

Mujazziz : (المجزز) A *Qâ'if*: a learned man who reads the foot and hand marks.

Mujtahidûn : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*, from all over the Muslim world.

Mukâtab : (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

Mukhâbara : (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet صلى الله عليه وسلم practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.

Mukhâdara : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Al-Mukhâdara.*

Mukhadram : (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulâ'ana : (الملاعنة) The act of performing *Li'ân*.

Mulâmasa (*Limas* اللماس) : (الملامسة) *Al-Mulâmasa* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas*.

Mulhidûn : (الملحدون) Heretical.

Munâbadha : (المنابذة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Muqaiyar : (المقير) A name of a pot in which alcoholic drinks used to be prepared.

Muqârada : (المقارضة) *Al-Muqarada* or *Al-Qirâd* (القراض) is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.

Musalla	:	(المصلى) A praying place.
Musâqât	:	(المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat.* This is also called *Al-Muzâra'a* (المزارعة). The difference between *Musâqât* and *Muzâra'a* is that the first mentioned is for grains and the last mentioned is for fruit trees.
Mushrikûn	:	(المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم .
Mustahada	:	(المستحاضة) A woman who has bleeding from the womb in between her normal periods.
Mut'a	:	(المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
Mutafahhish	:	(المتفحش) A person who conveys evil talk.
Mu'takif	:	(المعتكف) One who is in a state of *I'tikâf.*
Mutashâbihât	:	(المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
Mutras	:	(مترس) A Persian word meaning "don't be afraid."
Muttafaq 'Alaih	:	(متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith*: *Bukhari* and *Muslim.*
Muttaqûn	:	(المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
Muwatta'	:	(الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm.*
Muzâbana	:	(المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
Muzaffat	:	(المزفت) A name of a pot in which alcoholic drinks used to be prepared.
Muzâra'a	:	(المزارعة) *Al-Muzâra'a* means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and *Ansâr* and *Muhâjirîn* were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or *Muzâra'a,* but to give the land on *Ijâra* or on rent, because *Ijrâra* provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

Muzdalifa : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and *'Ishâ'* prayers (together) there.

Nabîdh : (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.

Nâdihah : (الناضحة) A camel used for agricultural purposes.

Nâdy : (النضي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nahd : (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.

Najd : Lexically means 'the elevated land'. The expanse of land between Tihama and Iraq.

Namîma : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Naqîb : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.

Naqîr : (النقير) A name of a pot in which alcoholic drinks used to be prepared.

Nasl : (النصل) A part of an arrow.

Nawâfil : (النوافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory *(Farîda)*.

Nikâh : (النكاح) Marriage (wedlock) according to Islâmic law.

Nisâb : (النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep, etc.

Nash : (النش) A measure of weight equal to ½ *Uqiya* (64 grams approximately).

Nûn : (نون) Fish.

Nusk : (النسك) Religious act of worship.

Nusub : (النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honour them, or to expect

		some benefit from them.
Nusuk	:	(النسك) A sacrifice.
Qabâ'	:	(القباء) An outer garment with full length sleeves.
Qadar	:	(القدر) Divine Preordainment.
Qadi	:	(القاضي) A Muslim judge.
Qalîb	:	(القليب) A well.
Qâri'	:	(القارىء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.
Qârin	:	(القارن) One who performs *Hajj-al-Qirân*.
Qarn-al-Manâzil	:	(قرن المنازل) The *Mîqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
Qasab	:	(القصب) Pipes made of gold, pearls and other precious stones.
Qatîfa	:	(القطيفة) Thick soft cloth.
Qattât	:	(القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhâri,* Vol. 8, *Hadîth* No.82).
Qiblah	:	(القبلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'ba in Makka (Saudi Arabia).
Qîl wa Qâl	:	(قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
Qintâr	:	(القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
Qirâm	:	(القرام) A thin marked woollen curtain.
Qîrât	:	(القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = ½ *Dâniq* & 1 *Dâniq* = $^1/_6$ Dirham.
Qissî	:	(القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
Qithâm	:	(القثام) A plant disease which causes fruit to fall before ripening.
Qiyâm	:	(القيام) The standing posture in *Salât* (prayer).
Qiyâs	:	(القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunnah*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
Qubâ'	:	(القباء) A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه

وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'a Salât* (prayer) is regarded as a performance of *'Umra* in reward according to the Prophet's saying.

Qudhadh : (القذذ) A part of an arrow.

Qumqum : (قمقم) A narrow - headed vessel.

Qunût : (القنوت) An invocation in the *Salât* (prayer).

Quraish : (القريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.

Quraishi : (القريشي) A person belonging to the Quraish (well-known Arab) tribe.

Rabb : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb.* All occurances of "Lord" actually mean *Rabb* and should be understood as such..

Rabbuka : (ربك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) Third month of the Islâmic calendar.

Râhila : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahn : (الرهن) According to *Shari'a, Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.

Raiyân : (الريّان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.

Rajab : (رجب) The seventh month of the Islâmic calendar.

Rajaz : (الرجز) Name of poetic metre.

Rak'a : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'a*, which consists of one standing, one bowing and two prostrations).

Ramadân : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.

Ramal : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'ba, and is to be done by the men only and not by the women.

Ramy : (الرمي) The throwing of pebbles at the *Jimar* at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'a,* i.e. interest on lent money; (b) *Riba Fadl,* i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ' : (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rikâz : (الركاز) Buried wealth.

Rûh-ullah : (روح الله) According to the early. religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullah* عبدالله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حيات الله); (iii) Allâh's Statement (*Kalâmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله)etc.

Ruqba : (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Sâ' : (الصاع) A measure that equals four *Mudd* (3 kg. approx).

Sab'a-al-Mathânî : (سبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha.*

Sabâhâ : (صباحاه) An exclamation indicating an appeal for help.

Sâbi'ûn : (الصابئون) A passed nation used to live in 'Irâq say *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.

Sa'dân : (السعدان) A thorny plant suitable for grazing animals.

Sadaqa : (الصدقة) Anything given in charity.

Safa and Marwa : (الصفا والمروة) Two mountains at Makka neighbouring *Al-Masjid-Al-Harâm* (the sacred mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *'Sa'y'*.

Sahbâ' : (صهباء) A place near Khaibar.

Sahihain	:	The two *Hadîth* books of Imam Bukhari and Muslim.
Sahûr	:	(السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
Sahw	:	(السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
Sakînah	:	(السكينة) Tranquillity, calmness, peace and reassurance etc.
Salab	:	(السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
Salaf	:	(السلف) A sale in which the price is paid at once for goods to be delivered later.
Salam	:	(السلم) Synonym of *Salaf.*
Sami' Allâhu liman hamidah	:	(سمع الله لمن حمده) Allâh hears him who praises Him.
Samur	:	(السمر) A kind of tree.
Sanah	:	(سناه) Means 'good' in the Ethiopian language.
Sarîya	:	(السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd,* without his participation in it.
Sarif	:	(سَرِف) A place about ten kilometers away from Makka.
Sawîq	:	(السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sa'y	:	(السعي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makka during the performance of *Hajj* and *'Umrah.*
Sayyid	:	(السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).
Sayyidî	:	(سيدي) My master.
Sha'bân	:	(شعبان) The eighth month of the Islâmic calendar.
Shâm	:	(الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
Shawwâl	:	(شوال) The tenth month of the Islâmic calendar.
Shighâr	:	(الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr.*
Shirâk	:	(الشراك) A leather strap.
Shirk	:	(الشرك) Polytheism and it is to worship others along with Allâh.
Shuf'a	:	(الشفعة) Pre-emption.
Siddîq and *Siddîqûn*	:	(الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
Sidr	:	(السدر) Lote tree (or *Nibk* tree).
Sidrat-ul-Muntaha	:	(سدرة المنتهى) A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

Siffîn (battle of) : (صفين) A battle that took place at Siffîn between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضي الله عنه.

Siwâk : (السواك) A piece of a root of a tree called *Al-Arâk,* used as a toothbrush.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Suhûliya : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.

Sundus : (السندس) A kind of silk cloth.

Sunna : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم , that have become models to be followed by the Muslims.

Sutra : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier between him and the others.

Tâba : (الطابة) Another name for Al-Madîna Al-Munawwara.

Tabi'i : (التابعي) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). The title of the person who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .

Tabûk : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.

Tâghût : (الطاغوت) The word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût.* Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud : (التهجد) Night optional prayer offered at any time after *'Ishâ'* prayer and before the *Fajr* prayer.

Tahnîk : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc.and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhâri,* the Book of *'Aqîqah*, Vol. 7, Page No. 272).

Taiba : (الطيبة) One of the names of Al-Madîna city.

Tâ'if : (الطائف) A well-known town near Makka.

Takbîr : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).

Takbîra : (التكبيرة) A single utterance of *Allâhu-Akbar*

Talbîna : (التلبينة) A dish prepared from flour and honey.

Talbîya : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).

Taqlîd : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarâwîh : (التراويح) Optional *Salât* (prayers) offered after the *'Ishâ'* prayers on the nights of Ramadân. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarji' : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).

Tashahhud : (التشهد) The recitation of the invocation: *At-tahiyâtu lillâhi...* (up to) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd,* i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri,* Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha ill-Allâh wa anna Muhammadan Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm.*

Tauhîd (Islâmic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rububiya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Uluhiya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh's all qualifications which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V. 20 : 5): "The Most Beneficent (i.e. Allâh) *Istawa* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafât (*Hajj,* i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhâtihi*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The

Qur'ân, V. 42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said:
"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Christ) till the last of the Prophets, Muhammad صلى الله عليه وسلم. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم: *Wajûb Al-Ittebâ'* and it is a part of *Tauhîd-al-Uluhiya*. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'ba.

Tawâf-al-Ifâda : (طواف الإفاضة) The circumambulation of the Ka'ba by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.

Tawâf-ul-Wadâ' : (طواف الوداع) The *Tawâf* made before leaving Makka after performing *Hajj* or *'Umrah*.

Tayammum : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudu*) and *Ghusl* (in case of *Janaba* etc.).

Thaniyat-al-Wadâ' : (ثنية الوداع) A place near Al-Madina.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (الثور) A well-known mountain in Al-Madîna.

Thunya : (ثنيا) *Thunya* (ثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tilâ' : (التلع) A kind of alcoholic drink prepared from grapes.

Tubbân : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqâ' : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makka.

Tûr	:	(الطور) A mountain.
Uhud	:	(أحـد) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwa* Uhud.
Ummah	:	(الأمة) Nation; referring to the Muslim people.
Umm-ul-Walad	:	(أم الولد) A slave-woman who begets a child for her master.
Umm-ul-Mu'minin	:	(أم المؤمنين) 'Mother of the believers'. It is a title given to the wives of the Prophet صلى الله عليه وسلم . The plural of it is *Ummahât-ul-Mu'minin.*
Umra	:	(العمرى) To gift a house to somebody.
'Umrah	:	(العمرة) A visit to Makka during which one performs the *Tawâf* around the Ka'ba and the *Sa'y* between As-Safâ and Al-Marwa. It is also called 'lesser *Hajj*'. (See *Sahih Al-Bukhâri,* Vol. 3, Page 1).
Uqîya	:	(أوقية) (Plural: *Awâqin*) 128 grams. It may be less or more according to different countries.
'Urbân	:	(العربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.
'Urfut	:	(العرفط) The tree which produces *Maghâfîr.*
'Ushr	:	(العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhâri,* Vol. 2, *Hadîth* No. 560).
Wahy	:	(الوحي) The Revelation or Inspiration of Allah to His Prophets.
Waihaka	:	(ويحك) 'May Allâh be Merciful to you.'
Wailaka	:	(ويلك) 'Woe upon you!'
Walâ'	:	(الـولاء) *Al-Wâla'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadîth* has made it clear that *Wâla'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
Walî	:	(الولي) (Plural *Auliyâ'*) Protector, guardian, supporter, helper, friend etc.
Walîma	:	(الوليمة) The marriage feast.
Waqf	:	(الوقف) Religious endowment.
Wars	:	(الورس) A kind of shrub used for colouring yellow.
Wasâyâ	:	(الوصايا) Wills or testaments. (Singular: *Wasiyya* الوصية)
Wasq	:	(الوسق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.
Wisâl	:	(الوصال) Observing *Saum* (fast) for more than one day continuously.
Wasila	:	(الوسيلة) The means of approach or achieving closeness to Allah by

getting His favours.

Witr : (الوتر) An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayer or the *Ishâ* prayer.

Wudû : (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'ba.

Yalamlam : (يلملم) The *Mîqât* of the people of Yemen.

Yamâma : (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Yathrib : (يثرب) One of the names of Al-Madîna.

Yaum An-Nafr : (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifa and Mina.

Yaum An-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijja.

Yaum At-Tarwiya : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makka for Mina.

Yaum Ar-Ro'us : (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eid-al-Adha*).

Zakât : (الزكاة) A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

Zakât-ul-Fitr : (زكاة الفطر) An obligatory *Sadaqâ* to be given by Muslims before the prayer of *'Eid-al-Fitr* (See *Sahîh Al-Bukhâri,* Vol. 2, The Book of *Zakât-al-Fitr,* Page No. 339).

Zam-zam : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makka.

Zanâdiqa : (الزنادقة) Atheists.

Zarnab : (زرنب) A kind of good smelling grass.

Zuhr : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY